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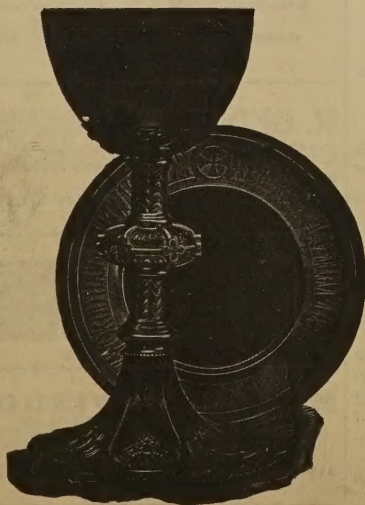
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WHAT is needed for happy and effectual service is simply to put your work into the Lord's hands, and leave it there. Do not take it to Him in prayer, saying, "Lord, guide me, Lord, give me wisdom, Lord, arrange for me," and then arise from your knees, and take the burden all back, and try to guide and arrange for yourself. Leave it with the Lord, and remember that what you trust to Him you must not worry over or feel anxious about. Trust and worry cannot go together.—*Hannah Whitall Smith.*

THE VALUE OF FAITH

Philip saith unto him, Lord, shew us the Father, and it sufficeth us (St. John 14:8).

AS of the majority of the Twelve Apostles, history records a little of St. Philip. A touch now and then in the Fourth Gospel indicates that St. John sought to preserve something of the personality of his fellow-townsmen, but there is little else. We can sketch the outlines of his career which he companioned with the Master; there are vague, obscure legends that he lived on to a great age as a "light of Asia" at Hierapolis; there are contradictory legends of his death.

But one phrase of his that St. John preserves (quoted above) throws a flood of light on the nature of his religious experience; identifies him with a common type of "believer," and indicates something as to the nature and value of faith in the religious life that it were good for us to understand. Jesus had just enunciated those words destined to become so dear to the Christian soul—"I am the way, the truth, and the life." Philip was endeavoring to walk in that way, to believe in that truth, to love that life; but nevertheless there was something lacking; he was not quite happy; he was not quite satisfied. "No man cometh unto the Father," added Jesus, "but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him and have seen Him." That was a solution of his religious experiences and its problems that Philip could not grasp—where his trouble lay—his source of doubt, of discontent. "Lord," he exclaimed, "shew us the Father, and it sufficeth us."

Like so many of us, particularly in the affairs of religion, he demanded the very kind of test, the exact reply, the mathematical, physical demonstration, that, given the universe as it actually is, are inadmissible. Like many of us, he was discontented not with *this* or *that* in religion, but with the very structure of the universe. He refused like many another man in the street and philosopher in the study the only theory of knowledge possible. He, as often we, was disconcerted with the very conditions under which we are permitted to be free. And in order to be convinced of the divine authority of a personality, though flooded with the only sort of evidence that is really valuable, he demanded the one sort, the mathematical certitude to obtain which would be to destroy freedom and render faith valueless. According to Jesus (and according, it would seem to most of the philosophy of our day that is able to give a convincing account of itself) we are free persons, in a more or less indeterministic, unworked-out, ever developing, growing and deepening moral and spiritual universe; and the issues of our particular parts-to-play are not altogether clear: it is a world in which absolute certitude does not exist, for if it did exist it would be altogether another sort of world. Had Jesus granted Philip's request in its literal, stupid form, did He so grant all our similar requests and expectations—well, religion, would be a very different affair: the spiritual world (I mean the world about which we are talking, the world in which our spirits live now), the spiritual world would be a world of mathematical certainties; altogether void, like a *tabula rasa*, of the light and shade of faith and doubt; and we would be face to face with a blazing hot reality for which our experience (were we not quite different to what we actually are) had altogether unfitted us. Of course God would be God still, but our relation to Him would be wholly different: we would not be sons of a Father but creatures of an appalling Creator, whom we might know but whom we had no reason to trust. Whereas, as life is, with the possibility of doubt, with the possibility of mistake, of failure, of permanent personal loss, why, by faith and love and trust, God has raised many men to those ideal heights where the cool breezes of heaven blow and where we all fain would be. L. G.

LIFE AND DEATH

INTO the midst of the Easter rejoicings over life renewed, comes the gloom of the ocean disaster, telling rather of sudden death to a great number of people. It is inevitable that the apparent clash between the two themes must be a source of perplexity, and that the precise relation between the Easter story of life and the newspaper story of death should be difficult to interpret correctly. This, however, only shows how we have failed to learn the true meaning of either term.

"I am come," said our blessed Lord, "that they might have life, and that they might have it more abundantly." Who were "they"? Evidently the whole number of those who, by baptism, should be made partakers of His own eternal life. Yet what more abundance of life was there for the twelve, who left all that they might follow Him, and finally, one by one, met with sudden, torturous death as the very consequence of their following of Him who promised them life? One by one, except, indeed, the sage of Patmos who, as a long life on earth drew to a close on the island of his lonely exile, must have longed to pass by some quicker way to the reward that had already been opened to his colleagues.

And again during those early centuries in which the acceptance of the divine life meant the ever-threatening danger of martyrdom which, now and again, became a hideous reality, so that great numbers of strong men and noble women and sweet, lovely children were put to all the tortures that fiendish ingenuity could devise, ending always in death, but in a death as lingering and as replete with torments as could be discovered: where, for these, was that more abundant life which He whom they followed had promised to give them? Was not death, rather than life, the portion of these?

Nor need we go back to the misty centuries of the past. The tragedy of death is always the same, whether it comes to great numbers at one time or to each of us singly. The mother who has nourished her baby's life at her very breast, and has been rewarded by the touch of love from baby hands and the look of love and trust from baby eyes, sees those hands fall idly and heavily to one side and those eyes close in death. Life has been born indeed, but it has sunk into an early eclipse. An empty cradle is but the witness of the greater void in the mother's heart. Her soul cries out in human agony to Him who gave and then so quickly took away her baby's life. She sees not the empty tomb that speaks of hope; she sees only the empty cradle that speaks of desolation. And yet the Easter bells are ringing and the story of the more abundant life is being re-told to those who are in distress and agony, in poverty, in sin, in pain, in weariness, everywhere.

And the cycles of human life have moved on unchangingly. Generation has succeeded to generation. The father has been succeeded by the son, the son has lived his little day and has in turn been succeeded by another; all, all have served out the span of their years, be they few or many, and then have gone down to the grave, precisely as though those words concerning a more abundant life had never been uttered, precisely as though there had been no empty tomb on Easter morning.

For the tragedy of the *Titanic* is no greater than the tragedy of the deathbed everywhere. A thousand lives snuffed out by the sinking of a ship, a thousand bodies buried beneath the green and blue of God's wonderful sea, involves not one whit more of a tragedy, or of a perplexity, or of an enigma, than the tragedy of the empty cradle that each of us has seen. The grief of each mourner is personal. The mother is mourning for her own precious baby that is gone. The wife is mourning for her husband; the son for his mother. Each enters the valley of the shadow of death through which his loved one has passed, alone. There are no multiples in this human mourning. Whatever be the tragedy of mid-ocean, it has been enacted in every human home since time began, it is being enacted, it will be enacted, in every home that love has built upon earth, or that ever will be built so long as time shall last. There are no wholesale tragedies; there are only single tragedies of the life and the death of individual souls. Each is a tragedy complete in itself, bearing absolutely no relation to any other tragedy in life or in death. Each one who passes to his death may say, "I have trodden the winepress alone." Yes, and each mourner treads it alone also, and myriads of other mourners cannot add one whit to the desolation and the loneliness that have entered into the one life.

Now THIS SINGLENESSE of every tragedy affords a key which may unlock the mystery that seems to hang about a catastrophe

such as that which came upon us last week. The problem differs in no wise from the problem of life and death which is ever over and around us. Whatever be that "life," that "more abundant life," which Jesus Christ came to bring, it must obviously be something that is neither hindered nor thwarted by the incident in life that we call death.

The human soul calls upon God to save it, and to save those who are dear to it, from death. And since the world began, whatever brief reprieves there have been—and nobody knows how often these are given in answer to prayer—the prayer has never been granted. A sufferer may, now and then, be healed, even a Lazarus raised from the dead; but the weeks or the months or the years pass on, the reprieve is over, they are laid into their graves. Never has prayer, even in the days of the Church's greatest faith, ever availed permanently to restrain this end.

And yet all the promises of life, of "more abundant life," of answer to prayer, and of the Father's particular love and care for each soul, remain unrepealed. Angels still hover over each one of us and guard our footsteps that they shall not slide. Into the death room or down to the depths of the sea the guardian angels move, and the smile of love and victory over death betokens that death has not conquered; that the promises have not been broken.

For God Himself seems utterly indifferent to what we call death. He is not indifferent to the safety of him who has died. He is not indifferent to the mourning and the suffering that come in death's train. He sends His angels to whisper of love and of hope, and then, so intimate is the love that He gives to each, He reserves to Himself finally the privilege of wiping away all tears from human eyes.

But to death itself, God appears wholly indifferent. It comes, no doubt, in His appointed way and time; just as all the things in life, great or small, come with His knowledge and, remotely or nearly, by His ordering; cause producing effect, each after its kind and according to the law which God has ordained. But the relation of God to death is no different from His relation to birth, to environment, to one's education, to one's marriage, to one's vocation, to one's opportunities in life, to one's friendships, to all the myriads of details of every-day life which count so much to us separately and in the aggregate. In God's plan, death is only an incident, such as are these other details. In not the remotest degree does it stand in the way of the fulfilment of the promise of the more abundant life. Death is a change of human environment; it is not a removal from life. It is a stage in the onward sequence of life.

For what is life? Science pushes its origin ever further back into the past. What, where, was the primordial cell? What gave it the impulse that caused it to divide and reproduce like cells? Life has ever struggled for and toward a more abundant life. Protoplasm has merged into low forms of active animal existence. The fish, the bird, the mammal, have, one by one, lived their little day and passed their life on to another, but *life* has continually yearned for larger reality—and has continually been finding it. How did life finally blossom into a human soul? How did the breath of divinity kindle that life which alone can be lived in the image of God? God only knows; but throughout all the aeons of time since protoplasm first palpitated with a life that knew not itself, there has been a ceaseless, triumphant struggle for a more abundant life. All creation has been groaning and travelling *until now*.

Finally, in the fulness of time, He came who was able to endow humanity with an unfathomed wealth of that more abundant life, and He gives it in full plenitude. But not for a single generation has it stayed death. On the other hand, not for a single instant has death stayed that more abundant life.

For it is a *fact* in life that death hath lost its sting, that the grave hath forfeited its victory. Life involves existence, but it is more than existence. Whatever be the degree of the abundance of life which the soul has appropriated through the grace of the sacraments and the divine vitality in the soul, that life goes on beyond the grave. As the life of man is deeper than the life of the sponge, though both, indeed, are life, so the life beyond the grave must probably differ according to the abundance of life into which the soul has been developed. "He that eateth My Flesh and drinketh My Blood hath eternal life"—a life that is the supreme attainment in the struggle of life for more abundance, a finality in evolution.

AND so our answer to the challenge of the love of God that the unthinking hurl toward us as the roll of those who

BLUE MONDAY MUSINGS

have sunk beneath the waves is enfolded is an answer of perfect faith. The whole experience of history, no less than the intimations of revelation, teach us that death, whether it come to thousands simultaneously or to individuals singly, is no calamity, no faithlessness of guardian angels, no breach of divine love. The blackness of the sea is not darker than the gloom into which the mourner has sunk. "Out of the deep," cry souls that have passed to Him and souls that are plunged into mourning, "Out of the deep have I cried unto Thee, O Lord! Lord, hear my voice! . . . But there is mercy with Thee; therefore shalt Thou be feared. . . . O Israel, trust in the Lord, for with the Lord there is mercy and with Him is plenteous redemption."

And out of the deep arises that answer to the challenge, "I am come that they might have life, and that they might have it more abundantly."

And they have it, who will. And though they seem to die, yet is death swallowed up in victory. It cannot stay the perfecting of life. It cannot thwart the purpose of God. It cannot injure the human soul. "O death," then, "where is thy sting? O grave, where is thy victory?"

AN astonishing revelation of almost incredible ignorance concerning marriage and its laws comes to us from New England. In a tragic accident, some time ago, a New Hampshire man saw his wife and his married son killed, himself and his daughter-in-law escaping. After a year, he announced his purpose of taking his daughter-in-law in marriage; whereupon the belated discovery was made that the civil law in New Hampshire and Massachusetts forbids such union. Followed a newspaper discussion of the "romantic affair"; the assertion that, because Connecticut and New York do not explicitly prohibit marriages between persons so nearly connected, the "loving couple" might take refuge in one of those states; and various expressions of opinion from public persons concerning it all. One woman-physician declared that "love was beyond control"; and that, as this man and woman were not related by blood, there would be no harm in their union; and this judgment was echoed even by some Christian teachers. It was reserved for a priest of the Church to sum up what might be supposed familiar to all intelligent people: that such a union is foully incestuous, prohibited by the Bible, the Church, the consent of civilized nations, and common decency, even among heathen, as St. Paul testifies in I. Cor. 5:1: "Such fornication as is not so much as named among the Gentiles." Ten years ago, a Protestant minister in Pennsylvania went through a form of marriage with his mother-in-law, and was allowed to hold his pastorate! Such hideous indecency shows the consequences of neglecting instruction as to fundamental principles. The omission of the Table of Prohibited Degrees from the American Prayer Book was a grave error, though the action of the House of Bishops nearly three generations ago made plain the intention of the American Church to hold those prohibitions binding. We suggest that it is well to post up in the porches of all our churches a card printed in large type and bearing that table, together with a few other salient facts concerning the Christian Law of Marriage. Such placards are read by many, as we have reason to know, and their educative influence is considerable. But the teaching must be oft repeated, in the midst of an evil and adulterous generation.

THE HEAVENLY MIRAGE

In youth, as lost in dreams, we pause upon
The verge of Manhood's far-spread Wonderland,
What thronging scenes, in clear mirage, expand
In splendor to the distant horizon!
Ere Age outruns our feet, the glow is gone,
The vision sunk into the arid sand.
But when the end of life is near at hand,
There looms for us beyond this earthly zone,
Across the waters of the River Death,
A fairer landscape yet, which Hope and Faith
Together gild with their celestial ray;
And when we reach the brink, behold that light
Still shines, until at last our Day and Night
Become, beyond the stream, Eternal Day.

PHILIP ALEXANDER BRUCE.

USE THY youth as the springtime, wherein thou oughtest to plant and sow all provisions for a long and happy life.—Walter Raleigh.

CWENTY-FIVE merchants and manufacturers of Joliet, Illinois, have signed an agreement to prevent their employees from smoking cigarettes, and promise larger wages to abstainers. Perhaps some of our cigarette-smoking clergy can give a reason for this action. When one considers the number of states where the manufacture and sale of those ill-smelling and poisonous instruments of paresis are wholly forbidden by law, their use by men of leading in any walk of life seems more than questionable. What a pity it is that our clergy, as a class, should almost always lag behind in moral reforms! As in slavery days, so now in the war against the saloon, and even in this sane and scientific crusade against tobacco, they see Protestant ministers of every sort leading the way, and themselves live and stroll and smoke in the remote rear, two or three generations behind the times! Too bad!

SOME ONE has put into my hands a Unitarian "Memorial Service for Good Friday," which centres about a "Commemoration," cast in the form of a prayer to One addressed as "Elder Brother and Everlasting Friend," and "Most holy Nazarene." Just what does this mean, to a clear-thinking Unitarian? Prayer is to be made only to God, he would say; but he denies the Godhead of Jesus, and that denial is the very essence of his peculiar sect. Does he, then, reckon Jesus a saint, and practice invocation of saints? I can see no other alternative—except to suppose that he is content to take "empty forms" upon his lips and use words without meaning. But that would be at once insincere and unintelligent.

This naturally suggests some comment upon an Easter sermon preached by the Rev. Thomas Van Ness this year, in the "Second Church" of Boston—a building soon to be torn down because its congregation has shrunk until consolidation with another is its only refuge from extinction.

One wonders not at the change when he reads the sermon—though he does wonder why it should have been preached on Easter Day! The preacher spoke of Immortality:

"I believe in the continuance of spirit." I am glad that phrase is now taking the place of the old theological one, 'I believe in the resurrection of the body.' I would not wish to believe that the Spirit of Jesus, once having departed, returned again to the rocky sepulchre, entered into its former body, animated that body with new life, and then went forth with the gaping wound of the spear-point, with the awful holes in hands and feet, and by these disfiguring parts proved he was no other than he claimed to be. Easter would be a day of gloom if I really thought that he who said with dying breath, 'Father, into Thy hands I commit my Spirit,' were doomed to remain forever in that physical organism he had when in Palestine 1900 years ago. Why continue to use so misleading a term as 'resurrection'? Resurrection implies something which, having gone down into the grave and remained quiescent, comes up suddenly into life. Resurrection can not be used in reference to Spirit; and it is because of this illogical, child-like, unhappy conception that many people doubt altogether the continuance of personal life."

This is not the place for a prolonged discussion of Christianity's cardinal doctrine, without which, as St. Paul says, all our preaching is vain, our faith is vain, and we of all men most miserable. But one can hardly overlook the absurdity of uttering all this at an Easter service. If this new doubting Thomas wished to proclaim a doctrine opposed to the Christian Faith, he should have forborne an Easter service in his congregation, and have established a new feast of "the Continuance of the Spirit" at another season. Furthermore, no logical man would treat primary historical documents in this free-and-easy fashion. Mr. Van Ness, apparently, accepts the Gospel narratives as they stand, even in detail, up to the point where "he would not wish to believe" them true. That our Lord was crucified, dead, and buried, according to the Scriptures, he confesses; that, according to those same Scriptures, He rose again the third day, he denies, his wish to believe being the sole canon of historical criticism!

As to the loss of belief in the continuance of personal life, we find it almost wholly among those who begin by denying the Resurrection of Jesus; and the only army of those whose faith in personal immortality is a never-failing challenge to the grave is that army upon whose banners *Resurrexit Sicuti Dixit* is emblazoned.

Side by side with this tragic example of the unintelligence of heresy is another, of a directly opposite character, which we regret to find published in *The American Magazine*—the product of a certain Mary Austin's diseased imagination. With apparent confidence that she has at last discovered for the first time

a really rational explanation of the Resurrection, this foolish and ignorant woman harks back to a theory so absurd that it has no champions even among the infidels that originated it: namely, that our Lord was not actually dead but only fainted from exhaustion, and revived in the tomb. It was an easy matter for Him to lay aside the cerements, open the tomb from within, clothe Himself with the gardener's mantle, and search out His friends, to give them an agreeable surprise! It requires some measure of self-control not to speak of this blasphemy as it deserves! Apart from the utter dishonesty of its treatment of the historical documents, let it suffice to say that the writer evidently knows nothing of how the grave-clothes were arranged in a Jewish burial, so as completely to shut out air from the nostrils; she forgets that the close atmosphere of a sealed tomb is not favorable to resuscitation; she has not sense enough to calculate the weakness of a body drained of its last drop of blood; she forgets the seal and the Roman guard; and she leaves out of account the necessary consequence of her impertinent invention, our Lord's mortality and His death at some later period. (Even so, Mr. Van Ness ignores the Empty Tomb.)

How much more rational and intelligible the Christian account! And how utterly inexplicable, upon any such hypothesis as these two I have quoted, is the very existence of the Christian Church, its radiant confidence in a Living Lord, and its unfaltering proclamation of His Resurrection!

I NOTE, in the monthly calendar of the Unitarian "Church of the Disciples," Boston, this paragraph:

"This church has no doctrinal conditions of membership, but rests on the simple basis of spiritual discipleship to Jesus Christ, with no object but coöperation in the study and practice of Christianity. Baptism and the Lord's Supper are left free to personal conviction, and membership is acquired by writing one's name in the Church book."

But what does "simple" mean, in the first sentence? It is idle to talk about "spiritual discipleship to Jesus Christ," unless one is prepared to declare who He, the Son of Man, is, and why He is called Christ. Why should men of the Twentieth Century unite in His discipleship; and what does that discipleship involve? Not obedience, evidently, if Baptism and Holy Communion are left matters of individual fancy. I am doubtless "no' quick on the uptak'," as the Scottish phrase puts it; but I always feel that strange sense of intellectual confusion and spiritual asphyxiation when I try to straighten out the mazes of "Liberalism." "Words, words, words," it seems, on all its sides save only that of philanthropy; and philanthropy, as we know, may be entirely dissociated from religion. No, the old vaunt that "it takes brains to be a Liberal" is as empty as most self-praise!

BUT SURELY, here is enough of polemics for one paper! I am writing in a rambling old farm-house, topping a hill on one of the spurs of the Berkshires, Monadnock towering in blue mystery northward. One could scarcely imagine a quieter little village than New Sion, with its old Academy, its closed Unitarian and open Congregational chapel, its one shop and its clean white-and-green houses straggling up and down and around the Common. It gives a glimpse into the great American crucible, wherein God is fusing many nations, to chat with little Daisy Lusinian, daughter of the Congregational pastor, and discover that her father is a native-born Armenian, and her mother the daughter of an Irish Roman Catholic and a Scotch Presbyterian! And the glimpse makes one more hopeful for the future.

How pure the air is that blows over rocky pastures, where arbutus is just faintly blushing, and through forests of mountain-pine! The farmer over the way is plowing, his big black-and-white oxen bending sturdily to the yoke. I hesitate whether to sally forth with the half-dozen children who call persuasively for a companion, or to stir up the birchen logs on the fire, and watch the flames, over the top of a new story, for relaxation. As always, the children have it; come on, Doris and Margaret and the rest of you, there are May-flowers down in Cogswell's field under the hill!

This will be a good place, too, wherein to set, for your delight and my own, a lovely passage out of *Eöthen*—book too much neglected nowadays:

"You know what a sad and sombre decorum it is that outwardly reigns through the lands oppressed by Moslem sway. By a strange

chance in these later days, it happened that, alone of all the places in the land, this Bethlehem, the native village of our Lord, escaped the moral yoke of the Mussulmans, and heard again, after ages of dull oppression, the cheering chatter of social freedom, and the voices of laughing girls. It was after an insurrection which had been raised against the authority of Mehemet Ali, that Bethlehem was freed from the hateful laws of Asiatic decorum. The Mussulmans of the village had taken an active part in the movement, and when Ibrahim had quelled it, his wrath was still so hot that he put to death every one of the few Mahometans of Bethlehem who had not already fled. The effect produced upon the Christian inhabitants by the sudden removal of this restraint was immense. The village smiled once more. It is true that such sweet freedom could not long endure. But for a while the sunshine would last; and when I was at Bethlehem, though long after the flight of the Mussulmans, the cloud of Moslem propriety had not yet come back to cast its cold shadow upon life. When you reach that glad some village, pray heaven there still may be heard there the voice of free innocent girls. It will sound so dearly welcome!

"When you see and hear them, those romping girls of Bethlehem will gladden your very soul. Distant at first, and then nearer and nearer the timid flock will gather round you with their large, burning eyes gravely fixed against yours, so that they see into your brain; and if you imagine evil against them they will know of your ill thought before it is yet well born, and will fly and be gone in the moment. But presently, if you will only look virtuous enough to prevent alarm, and vicious enough to avoid looking silly, the blithe maidens will draw nearer and nearer to you; and soon there will be one, the bravest of the sisters, who will venture right up to your side, and touch the hem of your coat in playful defiance of the danger; and then the rest will follow the daring of their youthful leader, and gather close round you, and hold a shrill controversy on the wondrous formation that you call a hat, and the cunning of the hands that clothed you with a cloth so fine; and then, growing more profound in their researches, they will pass from the study of your mere dress to a serious contemplation of your stately height, and your nut-brown hair, and the ruddy glow of your English cheeks. And if they catch a glimpse of your ungloved fingers, then again will they make the air ring with their sweet screams of delight and amazement, as they compare the fairness of your hand with the hues of your sunburnt face, or with their own warmer tints. Instantly the ringleader of the gentle rioters imagines a new sin; with tremulous boldness she touches, then grasps your hand and smoothes it gently betwixt her own, and pries curiously into its make and color, as though it were silk of Damascus or shawl of Cashmere. And when they see you, even then still sage and gentle, the joyous girls will suddenly, and screamingly, and all at once, explain to each other that you are surely quite harmless and innocent—a lion that makes no spring—a bear that never hugs; and upon this faith, one after the other, they will take your passive hand, and strive to explain it, and make it a theme, and a controversy. But the one, the fairest and sweetest of all, is yet the most timid: she shrinks from the daring deeds of her playmates, and seeks shelter behind their sleeves, and strives to screen her glowing consciousness from the eyes that look upon her. But her laughing sisters will have none of this cowardice; they vow that the fair one shall be their complice, shall share their dangers, shall touch the hand of the stranger; they seize her small wrist and draw her forward by force, and at last, whilst yet she strives to turn away, and to cover up her whole soul under the folds of downcast eyelids, they vanquish her utmost strength, they vanquish her utmost modesty, and marry her hand to yours. The quick pulse springs from her fingers and throbs like a whisper upon your listening palm. For an instant her large, timid eyes are upon you—in an instant they are shrouded again, and there comes a blush so burning that the frightened girls stay their shrill laughter as though they had played too perilously and harmed their gentle sister. A moment, and all with a sudden intelligence turn away and fly like deer; yet soon again, like deer, they wheel around, and return, and stand, and gaze upon the danger, until they grow brave once more.

"I regret to observe that the removal of moral restraint imposed by the presence of the Mahometan inhabitants has led to a certain degree of boisterous, though innocent levity, in the bearing of the Christians, and more especially in the demeanor of those who belong to the younger portion of the female population; but I feel assured that a more thorough knowledge of the principles of their own pure religion will speedily restore these young people to habits of propriety, even more strict than those which were imposed upon them by the authority of their Mahometan brethren." Bah! thus must you chant, if you choose; but loving the truth, you will not so disown nor dissemble your right good hearty delight when you find, as though in a desert, this gushing spring of fresh and joyous girlhood."

Isn't that a charming bit?

PRESBYTER IGNOTUS.

No ONE in this world of ours ever became great by echoing the voice of another, repeating what that other had said.—*J. C. Van Dyke.*

NEW YORK GRIEF-STRICKEN BY THE LOSS OF THE "TITANIC"

Bishop Greer Authorizes Special Memorial Service Throughout the Diocese

PRESIDENT TAFT PAYS TRIBUTE TO MAJOR BUTT

Meetings of the Three Archdeaconries

RECENT RELIGIOUS HAPPENINGS IN THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St.
New York, April 23, 1912 }

SINCE the assassination of President McKinley the city of New York has never been so grief-stricken as in the last week. The most casual observer could not fail to see in the faces of her citizens the eloquent though mute signs of intense anxiety, tender sympathy, and brotherly kindness. The many editions of the daily press were eagerly sought and read on the sidewalks, public conveyances, and everywhere. For the past week since Tuesday the uppermost thing in men's minds was the dreadful loss of life on the *Titanic*—the gigantic—the superhuman. The business world paused over and over again. The great heart of humanity had been touched as it could be in no other way. With the heartrending news came pity with sorrow. Every means and facility for alleviating the distress of the *Carpathia's* precious treasures from the sea were ready when the knightly captain and crew brought them into the haven where they would be. Of generous hearts and willing hands to do the work there were enough and to spare.

In the official inquiry instituted by Congress, already it has been amply shown that the ten commandments of chivalry are known and practised by the men who down to the sea in ships. The parable of the Good Samaritan has been reenacted on the high seas and on land.

Mourning for the departed is everywhere in evidence. The national colors and flags of other nations are worn at half-staff. Many social and semi-official functions are postponed out of respect for those lost at sea. Memorial services were held in churches and synagogues throughout Greater New York. The whole city, headed by his Honor, Mayor Gaynor, is a unit in this respect.

The Cathedral was crowded to the doors at the memorial service for *Titanic* victims on Sunday morning. The pulpit and choir were draped in mourning, and huge anchors of violets stood on either side, with British and American flags draped on the walls.

Memorial Service at the Cathedral

The altar was vested in white. It began with a prelude on the great organ, Mendelssohn's *Funeral March*. The processional was Hymn 85, "O Jesu, Saviour of the lost." The opening sentences were the first and third from the Burial Office, and "They asked life of Thee and Thou gavest them a long life, even for ever and ever." Then followed part of Psalm 90, and versicles and the Lesser Litany. After Psalm *De Profundis* had been chanted, all kneeling, these prayers were said: "Almighty God, with whom do live the spirits of those who depart hence in the Lord," the prayer for those at sea; for those in affliction, and several special prayers. Hymn 395, "Those eternal bowers," having been sung, the Bishop of New York gave a deeply sympathetic address, closing with the following adaptation of Gladstone's prayer: O God, the God of the spirits of all flesh in whose embrace all creatures live in whatsoever world or condition they be, we beseech thee for those whose name and dwelling place and every need thou knowest. Lord, vouchsafe them light and rest, and peace and refreshment, joy and consolation in Paradise. Tell them, O gracious Lord, if it may be how much we love them, and miss them, and long to see them again, and if there be ways in which they may come, vouchsafe them to us as a guard and guide. And grant us a sense of their nearness in such degree as thy laws permit. If in aught we can minister to their peace, be pleased of thy love to let this be, and mercifully keep us from every act which may deprive us of the sight of them as soon as our trial time is over. Pardon, O gracious Lord and Father, whatsoever is amiss in this our prayer, and let thy will be done, for our will is blind and erring, but thine is able to do abundantly above all that we ask. Through Jesus Christ our Lord. Amen."

As an introit to the Holy Communion, Sir Arthur Sullivan's anthem, "Yea, though I walk through the valley of the shadow of death," was sung. The special collect was that appointed for Easter Even; Isaiah 43:1-8 and 25 were read for the Epistle; the Holy Gospel was Revelation 21:1-8. Gounod's anthem, "Saviour of men," was sung at the offertory.

For use in the parish churches and chapels throughout the diocese, the Bishop sent out an authorized form to be used before Morning Prayer, or the Holy Communion, or both. For the first the passage appointed for the Holy Gospel. The opening sentences,

Psalm 90, and the *De profundis* (said or sung). The special prayers were those used at the Cathedral.

Accompanying the printed form of memorial service was the following brief:

DIocese of New York
7 GRAMERCY PARK

APRIL 18, 1912.

REVEREND AND DEAR BROTHER:

In view of the great calamity which has thrown the whole community into mourning, you will, I am sure, agree with me that some appropriate reference should be made to it next Sunday morning by the clergy of this diocese, and I beg to suggest the enclosed form of service for use upon that occasion.

Believe me, sincerely yours,

DAVID H. GREER.

Churchmen will be interested in the following tribute paid by the President of the United States to his military aide, Major Butt, one of the conspicuous officers in the United States Army and a valiant soldier of the Cross of Christ.

Tribute Paid to Major Butt

"Major Archie Butt was my military aide. He was gentle and considerate to every one, high and low. He never lost under any conditions, his sense of proper regard to what he considered the respect due to constituted authority. He was an earnest member of the Episcopal Church and loved that communion. He was a soldier, every inch of him; a most competent and successful Quartermaster and a devotee of his profession."

Later cable advices received after last week's issue of THE LIVING CHURCH had gone to press, gave the good news that the Rev.

Rev. J. S. Holden J. Stuart Holden was safe in London; as he had, at the last moment, decided to take a later ship than the ill-fated *Titanic*.

Meetings of the three Archdeaconries in the diocese of New York were held this week. In spite of bad weather and other adverse conditions there was a large attendance on each occasion. It was quite evident that much latent interest in the cause of Church Extension, within and outside the diocese has been aroused by the new canonical legislation. The Archdeaconry of Orange met on Tuesday morning in Christ Church, Suffern. Bishop Greer celebrated the Holy Communion; Archdeacon Hulse made an interesting report; by-laws were adopted and plans made for future work. The clergy and delegates were entertained at luncheon by the Rev. R. S. Mansfield and the ladies of the parish. The Archdeaconry of Westchester met in St. Mary's Church, Cold Spring-on-Hudson, on Wednesday morning. The Bishop celebrated the Holy Communion; Archdeacon Pott made a report and other routine business was transacted. The members of the Archdeaconry were the guests of the Rev. E. Floyd-Jones and his people at luncheon. A meeting of the Archdeaconry of New York was held at Synod Hall on Thursday afternoon, April 18th, at 4 o'clock. Bishop Greer presided. The Rev. George N. Deyo, rector of the Church of the Advocate, Bronx, was elected secretary. The treasurer reported that \$3,055.59 had been received and \$1,595.12 expended during the past five months. The report of the Committee on By-Laws, consisting of the Archdeacon, Canon Harrower, the Rev. Dr. Milo Hudson Gates, Mr. Frederic Goodwin, and Mr. John Brooks Leavitt, was presented and approved. Archdeacon Nelson presented his report. The budget for the remainder of the current year, approved at the meeting of the Diocesan Missionary and Church Extension Society on February 1st, included small appropriations in aid of the work at the Church of the Holy Comforter, Eltingville; All Saints' Church, Mariners' Harbor; Trinity Church, New Dorp; and St. Simon's Church, Concord. At St. Martha's Chapel, Bronx, the minister in charge and his congregation hope to acquire a new site, and to build a larger church edifice. The Mission of the Holy Spirit, Bronx, was moved early in March from a rented chapel which it had occupied for some years in Bristow Street, to the old Tiffany Mansion on Westchester Avenue, about ten minutes' walk farther away from the nearest parish church. On the morning of Easter Day the Archdeacon announced to the congregation of the mission of the Good Shepherd in Wakefield, a generous gift from Mr. Frederic Ashton de Peyster and his sisters of a choice corner lot on the north side of Nereid Avenue, west of White Plains Road, a few blocks farther north of the present site. The congregation has already raised about \$800 for the construction of a new chapel. The mission now occupies an inferior building which was formerly used as a stable. As the Bishop and Standing Committee have given their consent for the removal of the Mission to the new site, it is hoped that an inexpensive chapel may be built there some time in the coming autumn.

Meetings of the Archdeaconries

The cornerstone of the new building for the Seamen's Church Institute at South street and Coenties Slip was laid by Mayor Gaynor on Tuesday afternoon, April 16th. Many prominent men in maritime circles were present. Bishop Burch and Dean Grosvenor officiated. The music was sung by the men and boys of the Church of the Epiphany under the direction of Mr. Samuel D. Chapin. A quartette of horns supported the choristers. Bishop Courtney made a singularly sympathetic address on "The Sailor"; Mr. Edmund L.

[Continued on Page 869.]

MEMORIAL SERVICES IN PHILADELPHIA FOR THOSE LOST IN THE OCEAN DISASTER

The City Mission Shows Year of Vigorous Work

THE CHURCH OF THE EVANGELISTS REOPENED

Exhibition of Vestments at St. Clement's Church

RECENT HAPPENINGS OF INTEREST TO CHURCHMEN

The Living Church News Bureau }
Philadelphia, April 23, 1912 }

THE Bishop of the diocese issued a general request to the clergy that a commemoration be made on Sunday, the 21st, of those involved in the *Titanic* wreck, and also arranged for a general memorial service, which was held at St. James' Church, Twenty-second and Walnut streets, at 4:30 on Sunday afternoon. The service, arranged by the rector, the Rev. William C. Richardson, D.D., was very impressive. The choir and clergy entered the church while the Dead March in Saul was played. Evening Prayer was said with special Psalter and Lessons, and Bishop Rhinelander preached the sermon. The hymns sung were "When our heads are bowed with woe," "O God, our help in ages past," and "There is a blessed home," and the anthem was "Blessed are the Departed," from Spohr's "Last Judgment." Chopin's Funeral March was played at the close of the service. The Bishop of Vermont, who is the guest of Bishop Rhinelander, this week, was present in the chancel. A memorial service was also held at St. Simeon's, and in almost all the churches the tragic event was referred to in service and sermon. Mr. Arthur Ryerson and Mr. George D. Widener, who were among the lost, were active in the Church life of the city.

A service in memory of Messrs. George D. Widener and his son, Harry E. Widener, was held at Widener Memorial Home on Sunday afternoon, April 21st. The Rev. J. Thompson Cole, rector of St. Paul's, Ogontz (of which parish Mr. G. D. Widener was a vestryman), officiated, and members of the family and close friends were present. A service was also held at the Seaman's Institute by the chaplain, the Rev. George S. Gassner, in memory of the sailors of the *Titanic*, who perished in the discharge of their duty. On Monday morning, April 22nd, a Solemn Requiem Mass was said at St. Clement's Church, with intention for those who perished in the disaster. The rector, the Rev. Chas. S. Hutchinson, was celebrant, the Rev. C. S. Quin, deacon, and the Rev. W. P. Harrison, subdeacon.

The annual report of the City Mission shows a year of vigorous work, whose visible results were 256 baptisms and 65 confirmed.

Annual Report of the City Mission

The visits made in hospitals and prisons numbered 31,658; the families aided, 2,441. The relief dispensed included 1,170 grocery orders, 16,298 pints of milk, 8,559 pieces of clothing, 400 pairs of shoes, and 1,500 ice tickets; while 704 donations of coal (a half-ton each) were made during the exceptionally severe winter. The mission sent out 1,000 Thanksgiving dinners and 2,500 dinners at Christmas. St. Paul's Club still flourishes, and is helping to steady and encourage men who are struggling against the temptation of drink, and a new project is the opening of a Shelter for boys who are released on probation from the House of Detention. Bishop Rhinelander has become president of the Council, and the Rev. J. De Wolf Perry, D.D., is vice-president; the Rev. Herman L. Duhring, D.D., is superintendent, and the Rev. H. Cresson McHenry, assistant superintendent of the mission. Not the least part of its work is the maintaining of services in old St. Paul's Church, throughout the year, with special activities in Lent and Advent; and services on Sundays in a large number of the charitable and penal institutions of the city.

Low Sunday witnessed the reopening of the Church of the Evangelists, which with the acceptance by the Rev. Augustus W. Shick of the presidency of St. Martin's College, will be used as the college chapel, and for mission work in the neighborhood. Bishop Rhinelander celebrated the Holy Communion in the church at half-past seven on Sunday, and so inaugurated the new order of things.

The Evangelists' Again Opened

Exhibition of Vestments

On Wednesday, April 17th, a very interesting exhibition of the vestments in the possession of St. Clement's parish, including some which have been recently completed and were used for the first time at Easter, was held in the parish house, under the auspices of the altar guild. In spite of the fact that the day was very rainy, a large number of persons visited the exhibit, which included some exquisite examples of ecclesiastical embroidery.

(Continued on page 884.)

MEMORIAL SERVICES IN CHICAGO FOR TITANIC'S VICTIMS

Arthur Ryerson, Who was Lost, at One Time Active Here in Church Circles

PREPARATIONS FOR THE NATIONAL CONVENTION OF THE B. S. A.

"The Thursday Art and Travel Club"

OTHER ITEMS OF INTEREST IN CHURCH CIRCLES

The Living Church News Bureau }
Chicago, April 23, 1912 }

THE awful marine disaster to the ill-fated *Titanic* overshadowed Chicago as it did the entire country, during the week of Low Sunday. On the following Sunday, April 21st, by especial request of the Bishop, memorial services were held in a great many of the churches, with Requiem Holy Eucharists and appropriate sermons, music, and intercessions for the living and for the departed. In some of the parishes which observe a weekly Requiem, prayers were offered at the altar even before this Sunday, for the souls of those who perished in such suddenness that terrible night. Offerings were also taken to swell Chicago's contributions to the relief funds for the stricken survivors. Not since the dreadful disaster at the Iroquois Theatre has Chicago been so shaken as by the news of this marine horror. It was with deep personal sorrow that the friends of Mr. Arthur Ryerson watched the papers day by day for possible tidings of his rescue. He was hurrying home with his wife and daughters to the sad service of burial of young Mr. Ryerson, a son, who had lately been killed in an automobile accident. The papers stated, at last, that the three ladies were saved, but that Mr. Ryerson himself was among those who perished. He is remembered in Chicago especially by those in St. John's mission, Clybourn avenue (now at Rees and Vine streets), who recall his constant and generous interest in the maintenance of that mission, commencing over twenty years ago, when it was a part of the missionary work of St. James' Church, Chicago, and he was on St. James' vestry. Though in recent years he and his family had removed to the East to reside, his interest in St. John's never flagged, and on meeting anyone from Chicago who was posted about its work, his first questions were about its welfare and condition.

Other Church families in Chicago were also sorrow-laden by the deaths of relatives or friends on the *Titanic*. The disaster was the one topic of conversation everywhere, throughout the whole long week.

The preparations for the September national convention of the Brotherhood of St. Andrew have already taken on definite and business-like shape, the Chicago committee of Arrangements having been appointed by President Bonsall, upon the recommendation

Make Ready for B. S. A. Convention

of the Bishop of the diocese, as follows: Mr. James L. Houghteling, Jr., chairman; Mr. Courtenay Barber, vice-chairman; Mr. T. H. Trenholm, secretary; Mr. W. N. Sturges, treasurer; Messrs. Maurice Brown, J. C. Winship, Harry Wells, Louis Bigelow, F. C. Shoemaker, L. H. Kellogg, B. H. Bekker, George Higginson, Jr., Lawrence Choate, and A. L. Smyley, members. An advisory committee of the following clergy has also been appointed by President Bonsall, namely: The Rev. Charles H. Young, the Rev. Dr. John Henry Hopkins, the Rev. Dr. Herman Page, the Rev. A. H. W. Anderson, the Rev. F. C. Sherman, and the Rev. H. B. Gwyn. The first meeting of these committees was held at the La Salle Y. M. C. A. building at luncheon on April 11th, when the following chairmen of sub-committees were appointed by Mr. Houghteling: Finance, Mr. W. N. Sturges; Chicago Delegation, Mr. F. Shoemaker; Publicity and Printing, Mr. T. H. Trenholm; Transportation, Mr. L. H. Kellogg; Entertainment, Mr. George Higginson, Jr.; Reception, Mr. Louis Bigelow; Halls and Churches, Mr. Courtenay Barber; Registration, Mr. Harry Wells; Junior Arrangements, Mr. Lawrence Choate; Information, Mr. A. L. Smyley; Music, Mr. J. C. Winship; Dormitories, Mr. B. H. Bekker. Until all plans are running smoothly, these committees will meet every fortnight, at least at luncheon, to perfect the entire scheme of arrangements. It was voted by the National Council of the Brotherhood, a year or so ago, before it was decided that the coming convention should meet in Chicago, that there should be a registration fee of \$2 for every senior delegate, and of \$1 for every junior delegate, and that the tickets of admission to the convention issued upon the receipt of these fees should be transferable, so that if a certain chapter should decide to send a certain number of delegates to the convention, they would have tickets for this number sent to them, even though the men or boys who at first planned to go had to give their places to

others, at the last moment. This is the most feasible and practical method of financing the national convention which the National Council has established, and it will give a personal interest in the convention to many men and boys who are not members of the Brotherhood, but who yet would be glad to buy admission tickets through these registration fees, and who would be far more certain to attend the sessions of the convention because of their purchase of such tickets of admission. Many Chicago men outside of, as well as inside, the Brotherhood, are to be given the opportunity thus to register. Chicago Brotherhood men are very glad that the first test of this new ruling will be made at this convention, for it would have been made this year, wherever the convention would have assembled. It will be remembered that, through the courtesy of President Judson and the other officials of the University of Chicago, the superb buildings of this great university are to be given over wholly to the use of the Brotherhood, for this convention, from September 4th to 8th inclusive. This important hospitality was also extended to the Brotherhood by the University of Chicago the last time the national convention met in our city.

The latest new departure on the part of some Church people and others in Chicago for enriching the life of self-supporting women and girls, as well as of men who work downtown in stores and offices, is the formation of "Thursday Arts and Travel Club,"

which is to give a series of Lantern Lectures on Art and Travel, in the Art Institute, at 7:30 P.M. on the Thursdays of the coming October, November, and December, giving ten lectures for \$1—10 cents apiece for holders of course tickets. Miss Emily Canfield is to be the lecturer, and the club formed to further this enterprise has just elected the following officers and patrons, all of whom have accepted, namely: The Rev. Dr. J. H. Hopkins, President; Mrs. Theodore Thomas, vice-president; Miss Canfield, secretary-treasurer; Dean Sumner, the Rev. Dr. Herman Page, and Mrs. Andrew MacLeish, patrons. At a meeting held on the evening of April 18th, in the Art Institute, much interest was manifested by a large committee who are starting out to secure 500 members of the club, each to take one season ticket for the ten lectures, this number being the capacity of Fullerton Hall, in the Art Institute. This movement is designed especially to enable office women and saleswomen and office men, who cannot easily afford the expensive Travelogues which are given in Orchestra Hall each year, an opportunity at a merely nominal sum to stay down town once a week, after business hours, and to spend an evening in this delightful way at the Art Institute.

An unusual and very successful parish gathering was held in the town hall at Riverside, on the evening of Wednesday, April 17th, when the wardens and vestry of St. Paul's parish entertained at dinner the entire parish, together with invited guests from the parish of St. Michael and All Angels, Berwyn. The Rev. R. O. Cooper, rector, had been called to New York by illness in the families of his children there residing, but he arrived home in time for the latter part of this largely attended dinner. Music was given by a fine quartette of men, during the evening, and the address of the evening, on "Parish Life and Work," was by the Rev. John Henry Hopkins, D.D., of Chicago. The principal objects of the evening were the increase of fellowship, and widening interest in the general work of the Church at home and abroad. It was the first dinner of this kind ever given for St. Paul's people by their wardens and vestry. The Rev. C. E. Taylor and the Rev. G. D. Adams, and their wives, were among the guests. The Rev. R. O. Cooper was absent over Low Sunday, on his eastern trip, and the services at St. Paul's were conducted by the Rev. O. A. Toffteen accordingly.

A new branch of the Woman's Auxiliary was formed lately at the new mission of St. Christopher, in Oak Park (the Rev. B. I. Bell, priest in charge). Mrs. J. H. Hopkins was the invited speaker of the afternoon, during Easter week, and the new branch starts off with an encouraging number of members.

The Rev. Herbert H. Kelly, founder of the House of the Sacred Mission, Kelham, England, was a recent guest of the Western Theological Seminary, and preached in the seminary chapel on the evening of April 16th. A special invitation was sent to the clergy of the city and suburbs to attend this service.

Church Music was the subject at the Round Table meeting of the clergy on Monday, April 15th. The speaker of the morning was Mr. John A. Richardson, organist of St. Paul's Church, Chicago. The chairman was the Rev. H. B. Heald of Wilmette, and the theme of the address was "The Choirmaster's Problem." Church Music was the subject principally discussed in the April edition of *The Diocese*. There is a great deal of earnest and able attention devoted to the Church's music by the clergy, choir leaders, and choir workers in and around Chicago.

The Rev. S. B. Blunt, rector of All Saints', Dorchester, Boston, and for over seven years rector of the Church of the Redeemer, Chicago, visited his former parish during Eastertide, for the first time since his removal to the East, about eighteen months

ago, and celebrated and preached in the Church of the Redeemer on Low Sunday. The Rev. Dr. and Mrs. J. H. Hopkins, assisted by the ladies of the parish, gave a largely attended reception for him in the parish house on Monday evening, April 15th. He was the guest of Mr. and Mrs. H. S. Hawley during the week of his Chicago visit. Among the many interesting statements which he made about the religious condition of the East, was one to the effect that "Christian Science" in Boston, is practically "dead," inasmuch as the congregation in the "mother church" (which is the only congregation of Eddyites in Boston) is not larger than perhaps the largest one of the Church's many congregations in that city, and it is not increasing in size. There are many indications that this cult has reached its maximum, and will gradually dwindle, from now on, the country through.

The Chicago diocesan organization of the Girls' Friendly Society has already begun to make arrangements for a large entertainment, to be given in some central place during the coming autumn, for the purpose of extending the work of the G. F. S. in Chicago. The plans are to make it one of the principal events of the fall, in the social life of the diocese.

It is not often that a Chicago parish finds itself described in the *Literary Digest*. This periodical devoted lately an entire column to telling about the neighborhood work of Trinity Church Chicago, speaking with favorable comment about its Sunday night suppers, its Tuesday evening dances, and the other new methods which the Rev. J. M. McGann is successfully adopting to interest the boarding-house population around Trinity Church and parish house. This work is attracting large attention in Chicago, and such a notice as this will tell a much larger clientele about its successful enterprises.

On Low Sunday the rector of St. Luke's Church, Evanston, Ill., the Rev. George Craig Stewart, presented a class of fifty-six persons to the Suffragan Bishop for Confirmation. Thirty-four of these were adults, and seventeen of these adults were men. This class is the eighth presented by the present rector and brings the total of those confirmed during his rectorate to 486, an average of sixty a year, or more than one every week throughout the entire eight years. An analysis of this year's class in terms of former denominational affiliation is interesting. Three of the girls confirmed were reared in the Zion movement of Dr. John Alexander Dowie. Of the adults, four had been Baptists, three Congregationalists, one a Lutheran, five Presbyterians, ten Methodists, two Swedenborgians, one Roman Catholic, two Dowieites. Included in the class was Mr. Fielding H. Wilhite, formerly overseer of the Dowieites movement in Mexico, and his entire family.

NEW YORK GRIEF-STRICKEN BY THE LOSS OF THE "TITANIC"

(Continued from page 867.)

Baylies, chairman of the Building committee, read a history of the Institute; and the mayor made an address appreciative of the good work done for the hundreds of sailors coming into this port. The Rev. Dr. Henry Van Dyke spoke on "The Landsmen's Dependence Upon the Seamen." Bishop Burgess gave the benediction. The Rev. Archibald R. Mansfield, superintendent of the Institute, was in charge of the exercises, and read a list of articles deposited in the cavity of the cornerstone.

Touching allusion was made to the loss of passengers and crew on board the *Titanic*. Two memorial rooms were given during the progress of the meeting by the Seamen's Benefit Society in memory of the victims of the *Titanic* disaster.

At a recent meeting in Curist Church, Broadway and Seventy-first street, New York, to further the interests of the Five Million Dollar Pension Fund, it was reported that cash and pledges had been obtained to a total amount of \$452,000. Bequests of about \$100,000 had been made. Also, that \$176,000 had been paid over to the General Fund. Addresses were made by Bishop Tuttle, Bishop Darlington, Dr. J. J. Wilkins, secretary McClure, Bishop Strange, Bishop Israel, and the Rev. Dr. Milo H. Gates.

The Easter-tide mission by Archdeacon Webber in the Bronx Church House, held by the personal request of Bishop Greer, gained in numbers each night, notwithstanding the very bad weather and the long distances people had to go. The spiritual impression made was very marked. And it is considered by all as the beginning of even greater spiritual life and activity in the Bronx. Besides the sermons each night in the Church House hall, there were services excellently attended in four of the parish churches. Of the mission a leading layman said: "It was glorious."

Father Seyzinger of the Mirfield Community of the Resurrection, addressed some five hundred ladies at the Colony Club, on Monday, April 15th, on the "Historic Position of the Anglican Church." Incidentally he took occasion to refute claims that have been made by Roman controversialists, who have been rather active of late in Brooklyn and New York.

G. F. S. Work to be Extended

Periodical Tells of Trinity's Work

Notable Class Confirmed

Items of General Interest

Unusual Parish Gathering

Father Kelly Visits Chicago

New Branch of W. A. at Oak Park

Former Rector Given Reception

THE CHURCH CONGRESS

THE Church Congress opened in St. Louis on the morning after the news had been received of the sinking of the *Titanic*. If the interest in the great disaster could have been localized, neither the opening of the Church Congress nor any other thing could have competed with it. Greetings, comments, and all manner of discussions were constantly interrupted by questions, regrets, and expressions of horror and sympathy, suggested by the prevailing undercurrent of thought.

No commonplace sermon could have held the attention or interest of any congregation—but it was not a commonplace sermon which was preached at the opening service. The nave of Christ Church Cathedral was comfortably filled on Tuesday morning at 10:30 A. M., when the opening service was held. Bishop Tuttle celebrated the Holy Eucharist, with the Rev. Dr. G. A. Carstensen as epistoler, and the Rev. Dr. Charles Henry Babcock as gospeller. At the close of the service Bishop Tuttle used the prayer for the afflicted, making special mention of “disaster on the great deep,” and those involved in it by loss of life or of friend’s life. Fourteen of the St. Louis clergy occupied the choir stalls and led the singing. No attempt was made to have an ornate service, the only music being the singing of hymns, “The Church’s one foundation,” “Our blest Redeemer, ere He breathed,” “And now, O Father, mindful of the love,” “Hark, ten thousand voices sounding,” and a beautiful organ solo by Arthur Davis, organist of the Cathedral. Listening to the sermon in the presence of the great reredos with its prominent crucifix and its statues of saints of all Christian ages and of prophets who went before, one was struck with the correspondence between the wide area of history there presented and the wide view of the purpose of the gospel as presented by the preacher.

It would be difficult to imagine a sermon more accurately fulfilling the purpose of the Church Congress than that of Bishop Thomas; stimulating to thought; furnishing a new viewpoint and an unaccustomed view, not dogmatic and yet insisting on attention; challenging all to an examination of the essential sufficiency of positions which have come to be almost unquestioned. The sermon, which made a profound impression on its hearers, was published in full in the issue of *THE LIVING CHURCH* of April 20th.

The visitors to the city on Tuesday were treated to a decided change of temperature from the warmth of the past two weeks, a chill having come in from the northwest on Monday.

When it is considered that Arthur Nikisch and the London Symphony were giving their great concert in the Coliseum on Tuesday evening, and that the Apollo Club of St. Louis was also giving its annual big concert, it was not to be expected that the Church Congress would draw a very large number to hear a discussion of psychological phenomena. Yet there was a fair attendance at the Wednesday Club Auditorium. And the rain had to be reckoned with too. Bishop Tuttle welcomed the gathering with a little play on the ideas involved in the *ingress* of the writers and speakers to St. Louis, the *progress* which is expected as the result of the discussions, and the *congress*, or stepping forward together in peace and harmony, though holding and expressing divergent views of many things.

The rules of the Congress were announced. Papers were limited to 25 minutes, stated speakers to 20 minutes, volunteer speakers to 10 minutes. Many of the papers of the programme

were not quite finished when the bell tapped, but the speakers were more fortunate.

TUESDAY EVENING

MODERN PSYCHIC PHENOMENA AND DEMONOLOGY

Mr. John Murray Forbes

The relation between the spiritual and the physical world is not one of emotion only. I can give but one small section of the great subject. My topic is “Hypnosis and Allied Phenomena.” Hypnosis is a condition resembling sleep, a state of transliminal consciousness, in which the will is subject to suggestion from another. The two elements of ordinary activity, consciousness and will, are both absent. Omitting the details of its production we shall study the phenomena alone. Interest has been active in it only for the last hundred years, from Mesmer to Quackenbos, but it has been known in India for centuries. Cures wrought by this method are becoming noticeable. Latent powers of the mind and

body are brought into conscious life and use. Artists, musicians, writers, have their powers increased and their usefulness enlarged. As seen in clinics the process is simple; the patient sleeps, the operator saying such and such habits will disappear; perhaps he will touch the patient. There is no apparent effort. On awakening the patient seems unchanged, but later develops an antipathy to that which was before desired. A reaction on the soul of the patient has been produced; the will of the operator has reinforced the will of the patient. Static has been converted into dynamic thought.

Under hypnosis the mind may exert control over the body far beyond the normal. Thus have been produced stigmata, healing of wounds, suppression of pain, results which cannot be explained on purely mechanical or chemical grounds. Take suggestion of blindness in one eye. The subject knows nothing of the formation of the eye or brain. If his brain could be enlarged so that experts might walk about in it and manipulate the different cells they could not produce such a result.

Ochorowitz, a Polish physician, discovered *rayons regides*, a fluid passing between the hands of the subject under certain conditions. These have

been photographed similar to radiographs. Unless the medium be hypnotized these *rayon regides* cannot be produced. This is a new development in the investigation of which the French are leaders. In some cases sensibility is exteriorized, so that a pin prick is felt by one person at a distance from the one pricked. This is called by some “thought transference.” The phenomena of autohypnosis must be considered. This takes place in the absence of any direct hypnotic influence except that of the actor, producing partial or complete hypnosis. The Mahabharata poem before the Christian era describes this. Cases of writing or speaking under the control of another are numerous. The power of automatic writing, describing scenes occurring at a distance is said to be latent in most of us. W. T. Stead, who has just perished in the *Titanic*, exercised it largely. Physical reaction in autohypnosis is often evident, as in the contraction of the muscles.

The subject of cross correspondence is important in this connection. Three ladies, unknown to each other, one living in London, one in the north of England, one in Bombay, wrote independently of each other to the secretary of the Psychical Research Society of London. The matter was called to the attention of Mrs. Piper of France and Birmingham, and also to Sir Oliver Lodge. Messages were received from deceased members. The experiments were continued for ten years. The chance of coincidence was very small. Sir Andrew Lang declares that common sense requires that we should accept provisionally the agency of some disembodied mind of a high order. Lodge says the boundary line between the



THE RT. REV. N. S. THOMAS, D.D., PREACHER AT
THE CHURCH CONGRESS

two states of life is substantial, but we hear occasionally the stroke of the pickaxes of our comrades on the other side.

The Rev. Hiram Van Kirk, Ph.D.

Rector of St. Paul's Church, Windsor Locks, Conn.

Dr. Van Kirk confined himself to Biblical study, and had the subject entirely to himself. The others on the programme discussed only modern developments.

The writer outlined the genesis and growth of the conceptions of angels and demons in the Old Testament. The early Historical Books have but a meagre angelology and no demonology. The same is true of the Prophets and the Priest's Code. The idea of the nearness and solidarity of Jahveh with his chosen people gave no place for intermediary beings. But in post-exilic times the notion of the transcendence of God made possible their introduction. This is seen in the apocalyptic literature.

Mr. Van Kirk then traced the development of the Old Testament theophany to Moses (Ex. 24, 9-11), Isaiah, Zechariah, and Ezekiel, and in the books of Job, Daniel, and Enoch. There is a continuous increase of the retinue of Deity. As a result the government of God is carried on by His representatives. These divide as to functions into good and evil. Satan, who first appears as the accuser in the courts of heaven, becomes the tempter, and finally the source of all evil.

The development reaches its climax in the Book of Enoch which presents theodicy. The primitive story of the marriage of the sons of God and the daughters of men (Gen. 6, 1-4), is made the basis of the dogma of fallen angels, whose unnatural union with the women produced great giants. Being the offspring of immortal beings, the spirits of these giants remained on earth after death where they became invisible demons. Dwelling in desolate places they come forth to enter into men and oppress them. They are the source of disease, misfortune, and all evils.

The conclusions of the writer were: (1) This doctrine of angels and demons was a growth out of the core of the Jewish faith. (2) That the New Testament makes no material advance on the contemporary Jewish doctrine. (3) That this doctrine presents the philosophy of religion which has constructed Judaism, Christianity, and Islam. (4) That this doctrine must be reckoned with in the conflicts of religion with philosophy and science. It emphasizes the divine factor in life and being. It must be reconciled with the increased appreciation of the creative human personality, which is the chief contribution in the thought of our times. This is the reason for the presence of this study in a programme of psychical research.

It is a wise provision by which the audience is permitted to stand up and sing something after the papers are read; and it is of course easier to listen to men speaking without manuscript than reading. By the time Dr. Miller rose to speak all were ready for something a little less formal than the papers.

The Rev. Dickinson S. Miller, Ph.D.,

Columbia University, New York City

The question is, What in all this concerns the Church? The question is divided. (1) What is our attitude toward modern psychic phenomena which seem to show the activity of spirits outside of the body? (2) What is our attitude toward the anciently recorded events attributed to devils? For modern psychic phenomena which seem to give strong evidence of the activity of spirits, reference was made to the report of a committee of the Society for Psychical Research in London. This committee was sent to Italy to examine the claims of Eusapia Palladino, and consisted of Messrs. Fielding, Bagley (an expert conjuror), and Carrington. Their report is an impressive document showing conscientious research. They exercised great caution against fraud; they had no personal reward in view; they took great care to give the whole of the record, not merely the items which impressed them. They decided that there was occasional fraud practiced by Palladino, but that some manifestations were genuine. The speaker described in detail some of the evidence in cases of table levitation, evidence which satisfied the committee of the genuineness of the phenomena as the work of spirits. Dr. Miller had nine sittings with Palladino afterwards, and declared that this table levitation was done by the simplest of tricks, merely the deception of the controls into thinking they held two hands of the medium when they held only one. He had also some sittings with Mrs. Piper, to whom Mr. Forbes had referred, and was astonished at the ease with which she had deceived people. Therefore it seems evident that there is more care needed in every chapter of psychical research. We ought to have an open mind, but not open at the bottom; able to hold something, as the principles of evidence.

There is something in this matter which concerns the Church. Her work is progressive, her faith is not. She will go on in her work of love, and preach reason as part of the rule of life. We need reasonableness, power of weighing evidence. We must fight not only the devil in us, but the donkey in us as well. We must

wage a long battle against stupidity. The moral issue is the power of suspending judgment, of deciding what we have a right to believe, and what we have no right in reason to accept.

The Rev. Edward Macomb Duff,

Rector of St. Thomas' Church, Buffalo, N. Y.

THE REV. EDWARD MACOMB DUFF, the last speaker said in part: It falls to my lot to gather up the few fragments left over after the thorough treatment accorded this subject by the preceding speaker and two preceding writers. The preceding speaker has given us wise and timely counsel to be skeptically cautious with regard to alleged evidence for psychic phenomena. He has shown us how the very elect—the leading psychical researchers themselves—may be deceived. But I note that he selects a case falling under this head of the alleged "physical phenomena of spiritism." There is little doubt that Kellar and Thurston could duplicate most, if not all, the physical phenomena slate-writing, levitations, materialisations, etc. But when we come to mental phenomena—the veridical deliverances of psychics and mediums—we are on different ground. The sources of error here can be guarded against with comparative ease. Mr. Frank Podmore in his book, *Apparitions and Thought-Transference*, enumerates the various possible sources of error and describes in detail the precautions taken to eliminate them.

The speaker after giving a list of errors and showing how psychical researches checked them, went on to say: Let us by all means be skeptically cautious, but let our caution be of the scientific kind. Let it not be like that of the Scotchman who said, "I'm open to conviction, but I'd like to see the man who could convince me!" We may render ourselves armor-proof against conviction if we demand of psychic evidence the test that we demand for evidence of chemical reactions, namely, the reproduction or repetition of the manifestations at will. Psychic sensitives are persons, not inorganic substances. Their sensitivity is subject to the law of suggestion. On some occasion it may be keen and on others dull. I suspect that the unscientific caution of the Scotchman type has its root in preconceptions as to what facts ought to be. The result is if facts do not conform to preconceptions, why so much the worse for the facts! Materialists find psychic phenomena embarrassing to their preconceived view of the universe. Such phenomena seriously interfere with the universal reign of blind force and chemical reactions. In the light of psychic phenomena the spontaneous generation of micro-organisms discovered by Dr. Bastian, so far from demonstrating the supersession of spirit and life by chemical reactions, demonstrates the regnancy of spirit and life in that realm which we used to speak of as "dead matter." The speaker pointed to the psychic phenomena of "controls" as those most pertinent to the present subject. He defined a "control" as a psychic agency in some way external to the normal waking mind of the subject which for the time being supersedes the latter in whole or in part. The "control" often has its seat in the subliminal or subconscious tracts of the subjects' own personality whence it surges up and supersedes the subjects' normal mind in whole or in part. Cases of dissociated personality, hypnosis, experimental telepathy—some of which the speaker detailed—are cases in point. The "poltergeist" discussed at length by Dr. Andrew Lang, and dwelt upon at some length by the speaker, presents a phase in which the control seems to be wholly external to the subject, and possibly supermundane. Of this same nature seem to be some phases of the Piper case; phases in which the theory of telepathy between living persons apparently breaks down, leaving us face to face with the spiritistic hypothesis.

The sound of the warning bell forbids me, the speaker said, to detail the cases of apparent demon-possession among the Chinese described by the missionary, Dr. Nevins, in his book, *Demon Possession in China*, and reviewed by Dr. Andrew Lang in his *Making of Religion*.

There were no cards handed up to the Chairman as required of those who wished to speak as volunteers. But after the adjournment one gentleman objected that the pages had not gone about looking for applications. He spoke to a little knot of hearers, strongly arraigning the Church for lack of progressiveness, because, if these spiritualistic evidences are true, the Church is bound to investigate them and tell the world what to think and do about them. He declared that some persons ought to take their own children as subjects for the study of manifestations. One wonders what children are for.

WEDNESDAY MORNING

The newspapers on Tuesday featured Bishop Thomas' sermon as a criticising of the Apostles' Creed, not of course as an effort to take the broadest possible view of the duty and outlook of the Church. It stirred up a good deal of discussion, and will hardly be forgotten in a hurry.

There was a very fair attendance at the Wednesday morning session. After the diligent advertising done by the committee one might have expected to see a representation at least of the denomina-

tions who are supposed to be interested in our attitude toward unity with them. But it did not appear. Our separated brethren thereby missed what might have amused them.

THE POSSIBILITY OF UNITY IN CHURCH GOVERNMENT

The Rev. George R. Van De Water, D.D.,
Rector of St. Andrew's Church, New York City

Out of all the diversity in polity, can there anything like Unity in Church Government be effected? The purpose of this effort is to show that we can. Difficulty will not deter us if we really want unity, and unity in Church government is the only apparent open door for a united Body of Christ. Doctrinal unity, to the exclusion of individual opinions within reasonable prescription of Creed, is not necessary to a united church.

Episcopacy, not any theory of it, but mere recognition of it as a historic fact, proof of lineage, holds the door open to churches that want a Catholicism large enough to hold them all in one body. It is pride that prevents the acceptance of this privilege, not, as is too often charged, pride that prevents the privilege. Moreover the door of the Episcopate is big enough, and wide enough, and high enough to have any church enter that holds to the Creed of the Apostles or Nicea, maintains that the Bible is the word of God, and ministers the two sacraments with the words and elements of their original institution. Nor need any church stoop to enter. Where are the fruits of the Spirit, there is the Holy Ghost. Others have the Holy Ghost as well as we. To deny this is worse than the sin of schism, since all sin shall be forgiven but "sin against the Holy Ghost shall not be forgiven."

Since the churches now united, and under the government of Bishops of undoubted Apostolic Succession, differ as much in ritual ceremonial and even doctrinal beliefs as do those that make no boast of such inheritance of apostolic overseers, Unity of Church Government would not preclude reasonable diversity of theological beliefs. To describe the united church of the United States is easier than to name it. The congregations which prefer extemporized services would not be compelled to use any prayer book. Our friends the Baptists would still immerse, but would cease to impute any lack of grace to those whose baptism had been by lack of much water. Methodists would still have their revivals, but would recognize the religion of one who could not say just when and where he had been converted. Lutherans would continue to hold the right of private judgment they so determinedly claim for themselves. Under a united administration divers customs now prevalent would not be discontinued, but they would cease to be marks of difference. They would be divers and not diverse. The subject of confirmation could easily be settled and settled satisfactorily, since no reasonable man can object to a custom both scriptural and apostolic, and on the other hand, dispensing with it in this country for years when we had no bishops became compulsory. George Washington was a communicant of this Church, but he was never confirmed. Those who like to confess their sins auricularly to a priest, those who love to rehearse them in class or prayer meeting, and those of us who prefer general confession with the whole congregation, would all be accommodated in the united church.

The only basis for unity is Unity in Church Government, and the way to it, most direct and easiest approachable, is the historic Episcopate. We do not say, we dare not say, that it is any exclusive channel of grace, ministerial or otherwise, but we do say, and dare to say, without fear of contradiction, that it is the most direct and tangible evidence a ministry can possess for its undoubted authenticity. We judge no other man, but we magnify our office. Submission to ordination by bishops of the apostolic succession, with whom our Saviour promised to be to the end of the world, voluntary submission, without any declaration expressed or implied of any defection in orders hitherto possessed ("who art thou that judgest another?"), submission merely to effect Unity in Church Government, this is the only possibility of unity we can conceive under present conditions of Christendom.

The Rt. Rev. T. P. Thurston, D.D.,
Missionary Bishop of Eastern Oklahoma

There are many seekers of truth who are not in organized religion. We must face the causes: (1) There is a breaking away from the imperialistic idea of the Church; the idea that we have a deposit unchanged and unchanging, and beyond the human understanding. The sacred is not the unalterable. (2) Protestant sectarianism, which is the over-emphasis on certain elements of truth. This is provincial. It has little respect for the past. It is a passing phase, and people are already wearying of it. (3) The individualistic attitude, by which every man does that which is right in his own eyes. There is a zeal for religion, but not according to knowledge. Religion is looked on as a theory which may be altered at will, and therefore discarded at will.

Can we check this? Some hold we must think alike before we can work or worship alike. But we are doing a lot first; and we may notice an increase of ritual, and a decrease of revivals which have too few fit survivals. By working together we may find

ourselves perhaps closer to Protestants than to Rome. We have the truth independently of Rome, and we need not submit to unity with Rome by the process of swallowing. (A voice: "Never!"). If we can have no church unity without Rome, we must emphasize that we will have unity without Rome rather than within Rome. A perverted head is worse than none. If the entire protestant world, including ourselves, could act in unity, we would be joining forces against an unholy usurpation, and we could present to the world a force to be reckoned with. Of course we would not neglect our fundamental and sacramental heritage. Rome must decide to postpone forever her complete dominance. In the essence of Baptism and of the Lord's Supper we are in closer accord with Protestants than with Rome. Their error is lack of emphasis, not perversion of truth. We cannot let down one iota of emphasis on the sacraments; yet there is less danger to truth by looking towards Protestantism than towards Italy. We need their openmindedness and fervency of spirit. Working unity may come before Christian unity. Where there is agreement on essentials, why not in government?

What is it that holds us apart? We are commonly known as the *Episcopal* Church. Is that the trouble? We stand on the fourth article of the Quadrilateral, which some think is dead. Episcopacy is a growth, as our federal union is a growth. It is capable of adaptation. Ancient imperialism insists on the form. A river changes its channel, yet is the same river. Episcopacy is the channel, not the substance. Others are doing much good without this channel. "Locally adapted"—what does it mean? Why should we hold back from those who have the substance and are not averse to the channel? We do not say what has been, is now and ever must be in regard to the channel. We hold to the Quadrilateral and the Conference on Faith and Order. Pride in our heritage is right, but it will be our undoing if we are dominated by it. The initial Conference is only a conference; but the beginning is not the end. I hope for something real and tangible to come out of it.

We are discussing the form, not the substance; the channel, not the truth. For the larger unity we must give up something. The existence of the Conference acknowledges that there is something to discuss. There is a spiritual succession besides the apostolic, which will hold the faith. Having so much and so surely we must act kindly. Whatever is not adaptable is dead. Is it possible to adapt Episcopacy? Is there any possibility of unity in Church government? Things have been done in the mission field which have caused misgiving at home. But if zones of influence are workable there, could they not be reflected here? At least this would relieve the multiplying of organizations beyond the power of the people to support them. Why not some adaptation of the Episcopate? We cannot ask others to disavow the results they have won. Can we not find some way to concede spiritual efficacy to their ministry? "He that is not against us is on our part." No absorption of all the rest is proposed by the Quadrilateral. We are the ones to heal the wounds as we rejoice in the effective ministry of our separated brethren, we will one day draw together and yet hold the faith pure and undefiled.

The Rt. Rev. S. M. Griswold, D.D.,
Missionary Bishop of Salina

Anarchism as a philosophical system, is a beautiful idea; that man should so far develop as to need no external government. But it is not possible yet. Man is not yet ready to banish government. Fortunately the subject stated for discussion this morning is the possibility rather than the probability of unity in Church government. There never may be on earth either the narrower kind presented this morning, or the larger type of unity without Church government. Even the little Protestant Episcopal Church can contain men who accept the *whole* of the Catholic religion, and men who, if we accept their own statements, are Unitarians. If so, it is clear that there is a possibility of unity of Church government. But unity is not possible without Church government. We must define unity. It is not the coming together of all Protestantism, but the corporate unity of the Church herself. To have that we must insist only on those things necessary to the constitution of the Church. If nothing is necessary except what men are agreed about there will never be any unity. We have been told that there are three forms of Church government. There are four: congregational, presbyterian, episcopal, and papal. If it be true as contended that we are a Protestant sect, the sooner we are wiped off the earth the better. In that case it would be better to join with the Methodist Episcopal body, which has a far more efficient episcopacy than our own. If the faith is to be the residuum of things about which men may be agreed, we will have very little.

What is necessary to the constitution of the Church? We ought to be ready to give up anything that is distinctively Protestant Episcopalian. It is not a time for compromise, but for understanding the things about which we differ. It is not a matter of Church government, but of differing conceptions about the nature of the Church. It has been said here that the Church was at one time congregational, and can return to that polity. If unity is only possible by a combination of protestant bodies, of course it must be a unity of Church government. But if we seek the corporate

unity which our Lord Jesus Christ prayed for, then we must preserve the things necessary to the constitution of the Church.

Do we believe in the Church? It is not a question of the historic Episcopate; not of unity with unchangeable Rome. (Who discovered Rome to be unchangeable?) It is asked in the Eastern Church whether we believe in our own orders; not whether we believe we have them, but do we believe them to be of any use? The form of government is not so essential, but the Church is essentially one. The question is not of the historic Episcopate, which is a small matter, but of a divine ministry. This conception has been called imperialistic. But the question of the Apostolic ministry is to bring to men in one Church the things they need in that one Church. If Christ did not make the Church with a divine ministry, if the Apostles did not think He so made it, if the Christians of the first century did not think so, it is wonderful that the belief should have developed so quickly. If the Church was at first congregational, it is remarkable that in thirty or forty years it should be changed without protest or record in every part of the Church. If there is no divine Church, no divine word, no divine sacrament, then no divine ministry is needed. Look out on the world and see how those who have lost the ministry have lost the altar, the use at least of the sacraments, and how far they have lost the faith.

The Rev. Roland Cotton Smith,
Rector of St. John's Parish, Washington, D. C.

There are two great words—unity and continuity. Unity is not made but discovered in life; continuity is not made but discovered in life. In like manner they must be found in the Church. In a man you expect to find unity in the midst of various changes. I am sick of hearing of "our unhappy divisions." We all believe in God; in the Incarnation; in the two sacraments necessary; in regeneration; in the social force of the Christian Church. We are in substantial unity and, thank God, an encouraging division. We are talking about the possibility of unity in Church government. I say it is possible. What contribution has the Church in the United States to make to it. We cannot give up anything essential. We can give two things, our high doctrine of the sacraments and the Apostolic Succession. The sacraments mean that Jesus Christ came to found a spiritual society, a spiritual unity. It has to have a form. The sacraments are the outward and visible sign of spiritual unity. The offering of the hand is the sign of the offering of the life in friendship. You think of the life, not of the hand. The sacraments are not symbols. Those who receive them receive the real presence of Jesus. This the Church has emphasized and held. What is Apostolic Succession? When Jesus founded the Church He took ordinary men and watched them. They became spiritual experts. Their confession grew out of their life, not their life out of their confession. And when one of them was ready to make his confession of faith, Jesus took that man and said, "Upon you I will build my Church." Men are like that in all the ages; ordinary men are changed by spiritual experiences and become like those men. This Church draws a line, not to say that we only, but that all Christians have this spiritual succession. No Bishop nor Archbishop nor Pope is in any true sense a successor of the Apostles except by virtue of this experience. Tactual succession has no more to do with Apostolic Succession than the discovery or non-discovery of the missing link has to do with the doctrine of evolution.

We have joined the validity of the office with the efficacy of the sacrament. This is wrong. If that is our position it is fatal. Others will not and ought not to stand for it. Here is the crux of unity. Has Apostolic Succession anything to do with the efficacy of the sacraments? Take Baptism, which is on a level with the Lord's Supper, the Holy Eucharist, the Mass, call it what you choose. Baptism can be administered by a layman. If so in one case, we have admitted the whole principle, as to the Lord's Supper as well. Then the Lord's Supper can be administered by a layman. The efficacy of the sacrament is not hindered by the unworthiness of the minister. This is not because there is any power passing through the minister independently of himself. The Congregational body is not to be said not to receive Christ Himself in the sacrament. If that be conceded, Congregationalists and Presbyterians will accept the episcopate as the best thought on this line. Others will accept it. Then we will have unity in Church government. Not that it will be very important, but we will have it.

Volunteer Speakers

Several volunteer speakers asked to be heard on this subject. The first was the Rev. WYTHE L. KINSOLVING, rector of Mt. Calvary Church, St. Louis. He said: In the four Gospels we are told how there were twelve men separated, instructed by definite intercourse with Christ. He breathed on them and said, "Whosoever sins ye remit, they are remitted unto them." This was done to establish a ministry which has a definite commission, to execute definite functions, and to give definite instruction. The instruction is that Christ is risen. Christ so risen said, "As My Father hath sent Me, even so send I you." And the instruction and the authority were to execute the functions of Baptism and the Lord's Supper for the forgiveness of sins. The Rev. JOHN W. SUTER of Winchester, Mass., said: The

Bishop of Salina was right that the question is the definition of the Church, but wrong in everything else. There are two conceptions of Church government contending through this debate; one is a derived power from an original distant source, the other is a social compact. The idea of the Bishop of Salina carried out logically would give us Bishop Tuttle as our Pope, "and we could have no better one." The other idea, as a sort of club, can be found set forth in the provincialism of any large parish in New York City. The Rev. JOHN WILLIAMS of Omaha said that in coming to the Church Congress he had expected to come to a gathering of the Church of the "extension of the indefinite." He had no prejudice against either his Protestant or his Roman brethren. But they both demanded agreement of belief for communion with them. There is no use of a government which has no power. There is no succession which is not tactual. It is not a question of government, but whether we have a right to live apart, and break the unity of Christ. We have no right unless unlawful demands are made. The New Testament does not specifically require unity in Church government, but unity of spirit and faith. The Rev. Mr. DUFF of Buffalo asked, What is the Church for? That we should make disciples of all the nations. This involves not only extension, but intensive evangelism; not only surface work, but below the surface—the social message. For this unity of government is necessary.

Bishop Tuttle Gives Reception

On Wednesday afternoon from four to six o'clock Bishop Tuttle and Mrs. White, his sister, gave a reception at the Bishop's house to all those attending the Congress. This is the only social event connected with the occasion. A large number attended and enjoyed the gracious hospitality always found at the Bishop's house.

WEDNESDAY EVENING

The attendance on Wednesday evening was much larger than at the previous meetings. The addresses had much less of the character of debate, because the mooted questions of methods were not introduced.

THE SANCTITY OF MARRIAGE Miss Laura Clay

Miss Clay said in part: The sanctity of marriage is now violently assailed in its purity, most often through men, by vice falsely called social, on the one side; and in its permanence, most often through women, by the dissolution of the marriage tie through divorce, on the other. The life of girls engaged in commercialized vice may be called slow suicide or slow murder, the selection of terms depending upon the viewpoint of those who describe it; but the end is the same—they are slaughtered in a few years. Their blood cries out to the world which wields the power of law. That world would fain excuse itself from responsibility by saying that those poor girls are betrayed through their own fault, that they are led astray by their love of finery, of ease and pleasure, or by their own evil inclinations. But such recriminations, even if they were true, do not extenuate the crime of society, which is that of neglect to protect them; for the crucial fact fixing responsibility on society is that the vast majority of these girls are forced or permitted to set their feet in the paths of death while they are still several years younger than the age to which the State admits its obligations to provide protection for the young in all other important directions. It adds nothing to the imperativeness of this duty, though it does add to the horror of its neglect, to learn that a large percentage of these girls are innocent of intention of evil living. It is impossible to suppose that any young human beings, full of the love of life, eager for its joys, would voluntarily choose a course which destroys all true happiness and leads to a quick and miserable death if their minds were not so immature or defective or overborne by adverse circumstances as to be greatly in need of the protection of law.

Out of the underworld of lust and death there emerges the Black Plague to scourge the people into a recognition of the oneness of humanity. Some of the impure men may escape the Black Plague physically, but the souls of all of them are ravaged by a vice which in his time the prophet Hosea declared "taketh away the heart," and which is characterized by peculiar indifference to the misery of women. Women bear burdens incident to sex in loss of health and sufferings even to death which are unknown to and unshared by men; and men who refuse to bear with fortitude the burdens which may be incident to their sex, avoiding the pain of self-control by the sacrifice of women, even if it be of those so desolate that they must make the sacrifice for money, bear about the Black Plague in their hearts. They may carry moral infection into marriages with pure women, since a double standard of morals permits such marriages. The heathen in his blindness bowing down to wood and stone is not more blind nor offers greater despite to the majesty of our God than the Christian who harbors the thought that sex variates the requirements of morality. A double standard of morality is idolatry. Faithfulness is the bond which makes marriage sacred; a man's unfaithfulness in marriage weakens the bond as much as a woman's. The permanence of marriage is seriously impaired by the frequency of divorce, about two-thirds of the total number granted being asked for by women, who in most instances thereby assume the burden of

supporting themselves and often their children. That this large number of women have sought divorce brings into light the changed attitude of women towards the economic or social advantages of marriage. What was valuable in social conventions to the sanctity of marriage must be replaced by higher views of duty. For the elevation of women as well as of men a single standard of morals should be inculcated. There is nothing in sex, either the male or the female, which predisposes one more than the other to evil or to good. The masculine characteristics make the sins of men more evident and they more quickly come into judgment. It is common to hear the phrase "a single standard of morals" used with the sole intention of stating the importance of men's practicing the virtues in which women excel; whereas the phrase will never have any impelling meaning until it means one ideal of righteousness for both sexes. Women as a sex are chaste; but in self-respect and courage they fall so far below what is practiced by men that their very virtues are despised and trampled under foot. For lack of proper self-esteem and firmness in insisting upon their just claims they are allowing the security of their domestic relations to be destroyed and their homes invaded by the Black Plague. There are lessons in a single standard of morals as vital to women as they ever can be to men. Women are not without fault in suffering the invasion of vice in their homes, the slaughter of their sister women, the debasement of their sons. If they seem to be without power to stop these conditions it is because by accepting a double standard of morals they have accepted helplessness. Women as well as men must be roused to an understanding of the whole meaning of a single standard of morals.

The Rev. John Williams, D.D.,

Rector of St. Barnabas' Church, Omaha, Neb.

The Rev. JOHN WILLIAMS of Omaha followed. His paper was apparently much too long, and the time limit caught him in the midst of it. He asked for a vote by the house to have it extended, but the audience took notice of the two addresses and possible volunteers to follow, and declined. Mr. Williams said, in part: The battle for morals is won or lost in the home. No censorship of public morals will avail anything if there is not the true teaching of home morals. Trades unionism is a state of social warfare. The trades union is to-day the only weapon the people have against industrial oppression. But this will be useless unless true home life is maintained. Statesmen claim that all we need is public education. We have it, yet we are not saved nor being saved. What is meant by sanctity and by marriage? Do we mean State sanction or divine sanction? Do we mean a social contract, or a union based on the purpose of doing God's will? If we mean marriage as in the time of man's innocence, it is a closed question. If we mean Christian marriage, entered into reverently, until death us do part, it is a closed question.

If we mean what is so frightfully prevalent, both amongst Christians and others, having no reference to divine sanction at all, it is hard to see where sanctity comes in. In the union of spiritual beings, in the Lord, the first object is the procreation of children for earth and souls for heaven. The second to provide a helpmeet for man, neither man nor woman being complete without the other. A third is the training of the children in purity and obedience. In this holy estate there is order but no inequality. Each has a definite sphere of duty from which there is no escape without loss to self, to the partner, and to the children. But for sin in Eden, a pure state would have arisen. Sin entered, and spoiled all. Afterward lust, self-will, and lawlessness took the place of chastity. The destruction of all in the Flood was because of unbridled appetite. Divorce was suffered by Moses for the hardness of their hearts, but at the same time unlawful lust was prohibited.

The writer then discussed the meaning of the phrase in the marriage service, "otherwise than as God's Word doth allow." He criticised the priest's acceptance of licenses issued by secular authority as sufficient evidence of the fitness of applicants to be married, without further inquiry into their relationship or affinity to each other. If the incestuous Corinthian, rebuked by St. Paul, lived now, or Herodias, for marrying whom John Baptist rebuked Herod, they could be married in the Church; for in some states only blood relations are prohibited from marrying; and Herodias could be divorced, and prove herself the innocent party without going to Reno.

At this point the writer's time expired.

Mrs. Kate Waller Barrett,

President of Florence Crittenton Mission, Washington, D. C.

Marriage represents the family, and the family is the norm of both State and Church. Permanency of the family is necessary for the training of the children as well as the preservation of the adult. Anything threatening this permanency must be viewed as hostile to Church and State. It is true that in the case of an early marriage before the parties have true knowledge of what marriage involves it seems that the whole life must be marred unless they can be released. It is better that it should be marred than that the fundamental principle of society should be transgressed. (Applause.) But it need not be marred, because character develops more through the exercise

of the love of human good, than even by the love of man or woman. The speaker then condemned even second marriages after the death of the first partner. If we are going to stand for the sacrament of marriage, if God made one man for one woman and one woman for one man, we had better go lonesome through life than violate this principle.

Marriage has always and everywhere had a religious feature; it is always an outward and visible sign of an inward and spiritual union. There are many remedies proposed for the divorce evil. What we have to fight is not divorce but bad marriages. To remedy bad marriages by divorce, is like curing cancer with cold cream.

Two churches, the Roman Catholic and the Episcopal, have declared themselves above the law in the matter of marriage. The Prayer Book contains the highest teaching on this subject, but the people are not taught from it. Even the clergy do not read or set forth the principles of that service. If they were enforced we could take care of marriage among Episcopalians, and we would have our hands full. (Laughter and applause.) The marriage service can be studied by a girl only in secret lest she be jeered. My mother, the Church, has not neglected her children, but we have done nothing to teach them how to enter into marriage "reverently, discreetly, advisedly, soberly, and in the fear of God."

Why should a minister call on the couple before him to declare any impediment why they may not be lawfully joined together in matrimony, when he knew better than any that such cause existed. Now that Bishop Anderson and Dean Sumner have placed God's law above State law, a certificate of marriage from the Cathedral will be sought as an honor. (Great applause.) We are told that if marriage requirements are made too strict there will be a great increase of illegitimate children. Let them come! Better that they should come illegitimate than sanctioned by the Church. When a man and woman take each other "for better or for worse," it is very beautiful, and they mean it. But they do not know what is involved. When *she* is endowing *him* the language ought to be changed. There are six words most potent for good: lover, husband, wife, home, mother, child. Their full meaning can only be known in the sanctity of marriage.

Prolonged applause given to Mrs. Barrett showed that she scored the success of the Congress. Her earnestness, her sympathy, the strength of her convictions, and the clearness of her statements combined to give her great acceptance.

The Rev. Samuel Tyler

Rector of the Church of the Advent, Cincinnati, Ohio

The last address was really on the subject of Eugenics, though the word was not mentioned till the close, for fear of it being thought a fad. Some of us, he said, have believed that a new vision was breaking over the world. Do the steps leading to marriage emphasize the duties to the family, society, and State. Is any effort made to prevent the marriage of the unfit? The sanctity of marriage is jeered at in society, by the press, and on the stage. Marriage is often attended with less solemnity than the purchase of a horse, the renewing of a public library card, or the issuing of a pedlar's license. In those matters witnesses are required, but a marriage license can be obtained without any. The sanction of the Church is too easily given. The well-being of not only the present but future generations is involved. The lack of attempt to find out the fitness of candidates for marriage places a practical premium on race degeneration. There are 300,000 insane and feeble-minded in the United States. As Joseph Choate said, "The trouble with this problem of the feeble-minded is that there are so many of us." There are 160,000 blind and deaf; 2,000,000 sick in hospitals and homes; one in thirty of the population is defective or dependent or both. In no small degree these results come through marriage, and are passed on. It takes a hundred million dollars annually to care for these. Of the hundred thousand blind, forty thousand are needlessly so; and twenty thousand are blind on account of disease from immoral living transmitted to them through marriage. This condition of things demands that the Church and clergy, as well as physicians and sociologists, should speak plainly. The public opinion of the Church must be raised. Discussion may range from the extreme remedies of the painless death of the hopelessly degenerate and the prevention of procreation by surgical means now allowed by Indiana, California, Connecticut, and New Jersey, to the methods adopted by Dean Sumner.

Mr. Tyler read the requirements as stated by Dean Sumner for marriage in the Chicago Cathedral. Continuing, he said, the positive side of this problem deals with the promotion of the marriage of the fit. The Church must take the lead, because religion has to do with public and private morality, the lack of which threatens us with social and racial degeneration. The Church's voice can be raised against the selfishness of refusing to assume the responsibilities of parenthood. We can enable children to grow into an understanding and appreciation of the sanctity of marriage by instruction in the mystery of sex. Our colossal social failure is involved in the neglect of these duties. If parents will not perform this duty, the Church can do it in Sunday school and Confirmation classes, although so much prejudice as exists against it may form an embarrassment. Sorrow, suffering, disease, and even death are involved in our negligence.

THURSDAY MORNING

At the Thursday morning session, the Rev. Dr. VAN DE WATER offered the following resolution, which was passed by the large audience:

Resolved, That the Church Congress in the United States, meeting in St. Louis under the presidency of Bishop Tuttle, the Presiding Bishop of the Protestant Episcopal Church, profoundly impressed and seriously saddened by the extraordinary marine disaster to the *Titanic*, and the sudden passing from this life of more than a thousand men, women, and children, and especially mindful of those near and dear by personal acquaintance, would pause in its work for special prayers for those in affliction, and give expression both of deeper sympathy and the consciousness of the mutability of life and the certainty of death.

"From everlasting Thou art God,
To endless years the same."

Stunned and shocked into serious silence, believers in God and His eternal goodness, Christians can be still and know to their endless comfort that—

"Knowing not where islands lift
Their fronded palms in air,
They only know they cannot drift
Beyond God's love and care."

OFFICIAL CENSORSHIP IN THE INTEREST OF MORALS

The Rev. Milo H. Gates

Vicar of the Chapel of the Intercession, Trinity Parish,
New York City

After showing the legality of censorship in America from the precedents of the past, the writer plead for the use of the word official "regulation" in the interests of morals, instead of "censorship"; on the ground that censor and censorship, by reason of old-world associations, come into the American field badly handicapped. In this connection the writer observed: "There is no use in our trying to fight this battle, handicapped by an unattractive banner; and 'unattractive' is at least a mild adjective to apply to the word 'censorship.'"

Mr. Gates deprecated any speedy attempt to institute official censorship? He called attention to the fact, that until American municipalities and their bureaus themselves were able more successfully to solve the problem of good government, it would be at least dangerous to increase their powers.

The paper called attention to two or three fields where regulation was not only needed, but in which it had already proved itself effective. The writer took occasion to decry any attempt to censor the press. He said: "There are two objections to any attempt to censor the newspapers of America—the first of these objections is that it is impossible—you might exactly as well try to censor a streak of chain-lightning. A newspaper cannot wait to publish its news until some solemn person has read it all over and the committee has held a session and voted upon what shall be allowed to be printed and what shall not. Such a scheme is impossible to conceive of in our country, where pretty nearly every person you meet on the streets—man, woman, and child—will either be carrying a newspaper as a baton in their hand, or wearing as many as their pockets will hold. In the second place, the best censor any country has ever had is the press of the United States. They do not need regulation—I am perfectly aware that I am now providing a subject for discussion; and I am perfectly aware also, that I shall, in what I now say, be charitably accused by somebody of 'pandering to the press,' so let me hasten to say, that I am no more filled with admiration for newspapers of easy English, for the chrome yellow headlines, and for some of the things which I know perfectly well the editors and reporters have to put into the newspapers, because some business manager, who thinks himself a financial wonder, or some advertiser, who thinks himself a genius in literature, demands to have printed; and yet no land has ever had in any age of the past, such a force for good morals as our land is blessed with in its newspapers, and the sooner we Church people recognize this fact, and cease to preach silly sermons about the venial and vicious press; about the awful effect of the Sunday newspapers in causing absence from worship, the better. I am quite familiar with lands where newspapers are censored, but I have never yet found that the censorship resulted in anything else except the production of a newspaper both dull and vicious. In fact, censorship in those lands has resulted in elevating *double entendre* to the plane of genius.

"One of the best proofs of how much more effectively newspapers censorship is when applied by newspapers, is afforded in that interesting law-suit, by means of which one New York newspaper succeeded in fining another New York newspaper up into the thousands of dollars, and compelled it to keep out of its columns certain advertisements for vice. At the present time here, certain of the magazines are engaged in very effectively showing up certain of the other magazines—the motives behind these moral movements may be clouded amber, but they are effective."

The fields where censorship has proved of immense value, and where it can be of still greater value, are those covered by the work of the National Board of Censors for Motion Pictures, and the

regulation of dance halls; and the writer closed with a strong appeal that the same plans which have been so successful here, be applied more generally to the so-called "legitimate theatre." In conclusion he said: "But in all these different plans and boards and organizations, we must not forget that official censorship in the interests of morals—the Church itself. We can scarcely estimate the real regulative power that exists, simply in having, as we have in every community, a priest of the Church, who stands, by his life and example for all that is best; who may always be found valiantly fighting in the interests of righteousness, and who is usually supported by groups of earnest people, enlisted in the same cause, and who feels he has behind him, in the Holy Catholic Church, a power of righteousness beyond any human comprehension."

The Rev. E. V. Shayler,

Rector of St. Mark's Church, Seattle, Wash.

Word was received from the Rev. E. V. Shayler that he was unable to be present to read his paper. As the rules of the Congress require that papers must be read by the writer himself, the Congress was deprived of hearing Mr. Shayler's views on the topic of the morning.

The Rt. Rev. E. W. Osborne, D.D.,

Bishop of Springfield

I am very doubtful about the desirability or possibility of an official censorship in morals. I am doubtful of an official censor being able to deal with the matter. A censorship has been in operation in England for several years, but it has not been successful. Out of seven thousand plays only thirty were declared objectionable; and yet many which were allowed were really so. It is a matter of taste and judgment. Words read at home are different in their effect from words spoken on the stage. The lights, dress, audience, and accessories of the stage make a great difference. In the West, managers of picture shows are introducing vaudeville acts and songs between the films which are doing serious damage even when the pictures are not harmful. A censorship of newspapers is impossible. Who can do the work? Again it is a matter of varying judgment. With regard to books the difficulty is the same; it is not practicable. I think Mark Twain to be full of irreverence; but others do not think so. In the matter of modern dress, anyone interested in morals should be interested in this. St. Paul said that there are parts of the body which are uncomely, and these we have been accustomed to cover. But in America much exposure is made. Billboards can be regulated in cities, but they are very objectionable in small towns; and an official censorship cannot reach them there. Billboards in southern Illinois are under law but the law is not enforced. Once thirty-four persons made complaint but only one was willing to give evidence before the Court.

It is the duty of the Church to save the individual; to elevate the judgment of the individual. Reaching individual actors and actresses will do more good than censoring the stage. In other departments the same is true. We are not to blame the booksellers so much, nor the author even; but the publishers. And the publishers must be reached individually. Then books which disgrace our shelves will never be published. The clergy must bring principle to bear on the people. They must preach the redemption of the body as well as of the mind and the soul. We are saved not for the future life only but for the life here and now.

Since the Church is made up of individuals so the elevation of the home is dependent on the individuals in the home. Who is then so much responsible for this as the father? The father of a family should control his own home. In New York City during the progress of a notorious trial no newspapers came into a certain home for weeks. If an actor is known as a divorcee, and notoriously, how can a Christian go to see him play? (Strongly applauded.) If vaudeville acts are offered which offend the judgment, one may walk out and thus register his disapproval. "Vaudeville and musical comedy," said Gilbert, himself a writer of light opera, "have an utterly downward trend." A little girl was reproved in school for chewing gum, and replied that her mother did it. If the mother makes a cow of herself what can you expect of the child. A brother would naturally protect his sister from a vicious dog; why not from a bad book. The priest who has the confidence of his people can do much in the way of directing them in such matters, for they will respect his judgment and follow his counsel.

The Rev. John W. Suter,

Winchester, Mass.

THE REV. JOHN W. SUTER took issue as decidedly as Bishop Osborne with the advocates of an official censorship of morals, and he did so of course in the name of morality. For official censorship means the appointment of a commission of persons to pass on an utterance or an action before it has taken place. With a great price our fathers obtained this liberty, and we are freeborn. Because we are freeborn we fail to see the danger lurking in this proposal. It is just now regarded as possible to have a censorship of morals, while we know that a political or an ecclesiastical censorship

cannot be tolerated. The principle of the plea of Milton's *Areopagitica* is as strong in relation to a censorship in the interest of morals as of politics or religion.

The grounds of protest are worth stating.

1. No man or group of men can be trusted in such a matter. It is a matter of varied taste and judgment. Trollope's *Barchester Tower* has been condemned by the English censorship. Mark Twain would be condemned by a Bishop of this Church. We can't trust anybody. (Laughter.)

2. Suppose we have a *standard*. This is even worse. "Nothing presented before mixed audiences which will set before them illicit or illegitimate sexual relations." Oedipus would be condemned, and has been by English censors. Hamlet could never again appear on the stage. *Rebecca of Sunnybrook Farm* must be forever banished. If you extend the rule to the mails, the Bible could never again be sent.

3. It does not work, because there is something in human nature which prevents. The best advertisement for a book is to be put on the Index. If the author can get his book there he is a made man. A plain citizen wrote to the *New York Sun* that he used to take great pleasure in the picture shows; but now at the door, and over the stage he saw "Approved," and he had no more desire to see the pictures. This is a result of the feeling that truth must be founded on liberty.

4. If the plan should work, the result would be worst of all, for you would paralyze the human will. The Archbishop of Canterbury said, "I would rather see England free than sober," because he knew that she could not be really sober until she was free.

In the name of morality we must protest against any official, semi-official, or quasi-official censorship. You may think that this is dangerous; but all truth is dangerous. (Laughter). There is a kind of censorship which is not official. We must be vigorous in the suppression of vice. There are legal processes against breaches of the law. Family censorship is another matter: This must be maintained, and we must acknowledge the extension of the family censorship which exists in the great body of librarians, who, not officially but out of interest guide the reading of the children.

Again there were no cards handed in to introduce volunteer speakers. Those connected with the Congress were called to the entrance of the auditorium after adjournment of this session for a group photograph.

In the afternoon an automobile trip was arranged by the local committee for those who wished to view the show places of the city and country.

THURSDAY EVENING

THE GOOD AND EVIL IN TRADE UNIONS

The Rev. James E. Freeman,
Rector of St. Mark's Church, Minneapolis, Minn.

The rise of the labor organization is largely coincident with the rise and development of so-called "big business." They are both the products of changing economic conditions; upon their fairness, equity, and just dealing the peace and security of industry depend. Obviously, both must be subject to law, both must be regulated and controlled by state or federal supervision. The legitimacy or consistency of trade-unions or labor organizations in the light of economic changes must stand uncontroverted. Emulation, if tintured at times with the spirit of bitter rivalry, has been no small factor in all this development. If big business and trusts are here to stay, if economy and trade interests demand greater unity and a finer correlation of enterprise, then we submit that the organization of workers is as reasonable a necessity and must continue to grow and expand. The right of labor to organize is as unchallengeable as the right of capital, indeed it is more equitable in that a man is of more value than a metal. Said Abraham Lincoln: "Labor is prior to and independent of capital. Labor is the superior of capital and deserves much the higher consideration."

Let us look first at what is obviously bad in labor organizations. We instance the standard of a minimum of service to which workers of every grade must adhere. This is a conspicuous and serious menace to the efficiency of trade organizations, as it takes no account of gradations of skill or superiority either in application, adaptability or fidelity. The inevitable issue of such a false standard of arbitrary appraisal must be, a lower standard of efficiency, the elimination of a laudable ambition and extinction of the sense of responsibility to the interests for whom the labor is performed. Under the rule of a minimum of service for a maximum of wage, superior skill is paralyzed, ambition is stultified and all workmen in a given trade reduced to one common level. Efficiency, application, fidelity, these must ever hold their place where labor is consistently maintained upon the highest and most remunerative levels. All bricklayers, carpenters, and artisans in general, are not alike, and their product as laborers must vary in value according to their aptitudes. An arbitrary wage scale that guarantees a so-called "living wage" to the inferior workman may prove a paralyzing wage to the superior workman. If an arbitrary scale must be had, let it be a scale that

recognizes gradations of skill and application; let it be based upon the law of equity and justice, and let it take cognizance of the variability of efficiency in men, making it possible for the employer to recognize inferiority as well as superiority and to establish a scale of remuneration that while it does no injustice to the one is not let or hindered in giving to the other his rightful due.

A second evil in labor organization is its irreconcilable attitude toward non-union labor. Its contention is that its inflexible rule governing its attitude toward "open shops" and non-union workmen generally is rendered imperative by the law of self-preservation. It is a case of the survival of the fittest and the fittest in the judgment of the union is the union man. Organized labor's whole method in this respect contravenes the law of personal liberty and makes membership in its body a form of slavery outside of which no man has a right to the fruit of his endeavors. A system of enforced membership, inclusive only of those who are reasonably entitled to work and exclusive of that great majority who regard their work as a matter over which they must exercise individual choice or volition, is out of consonance with the spirit of our time and country, and inimical to that fundamental law of liberty which is our greatest heritage and pride. On the other hand we might with like consistency register an indictment against that system of the "open shop" that persistently refuses to union men a secure tenure or independence of action. Neither an "open shop" so maintained nor a closed shop that with like rigor holds to its practice of exclusion is worthy of the approbation of fair-minded men. Both the closed and the open shop are, as conducted to-day, threatening evils in our industrial order and there can be no settled industrial peace so long as the alignment of forces is as it is. The union man who boycotts an enterprise that employs non-union men should be pilloried along with that violent antagonist of organized labor whose position is inconsistent, ungenerous, and destructive of the common weal. When shall these belligerent forces be brought in leash to the rule of equity, fair play, and common sense?

The third blemish that has tarnished the shield of organized labor has been its recognition of defective leadership and its willingness to support those whose conduct has aroused widespread public suspicion. A certain kind of false pride in the incorruptibility of its leaders has repeatedly betrayed the labor organization and brought upon it the condemnation of fair-minded people. The labor organizations of this country have developed some splendid figures whose leadership has been unchallenged by the people, but nothing can or will work greater disaster to a cause than this over-confidence in men upon whom the shadow of suspicion has fallen. Infallibility in leaders is hardly to be found in any form of our corporate life and it is a safe rule to avoid suspicion of any leader's integrity until suspicion is challenged by facts that are too palpable to be ignored; then at least, we may be quietly neutral until these facts are either confirmed or denied by due process of law. The credulity that has characterized the great organization of labor and the readiness with which it has voluntarily taxed itself for the defense of its leaders under the ban of suspicion have reacted unfavorably upon public sentiment and forged weapons for those who are the ungenerous critics of the organization. These evils which we have instanced are not alone peculiar to the great labor organization, they are to be found in other forms of our corporate life and illustrate the dangers of infection and the need of better and more efficient precautionary measures.

What of the good in organized labor? There is, we believe, infinitely more to be said on this side than on the other. Organized labor, if it has segregated its votaries and emphasized a class consciousness, has done much to lend solidarity to its complex interests. Organized labor is, in its finer aspects, a splendid expression of that much abused sentiment, the "brotherhood of man"—hence it is close to the fundamental principles of our national life, and also of our Christian life.

Through federation of interests the labor organization has effected far-reaching and salutary changes. It is in open warfare against child labor. It has unflinchingly espoused the cause of the weak and incompetent and sought to restore childhood to its rightful and legitimate domain. It has likewise inveighed consistently against sweatshops and sweatshop labor. Again, it has undoubtedly effected shorter hours for the worker, thereby guaranteeing to him greater strength for his toil and more leisure for self-improvement and development. That the standard of intelligence among workmen has steadily increased in the past quarter century is in no small part due to a better ordering of the day's time.

Another good of the organization is the effecting of "trade agreements," the capacity to deal as a body with corporations or employers in the interests of uninterrupted work and in the end of a larger economy. Allowing in its wage scale for gradations in skill and application there ought to be no equitable reason why labor should not be privileged to enter into and effect agreements with capital that should be binding upon both parties, and "trade agreements" consistently conceived and equitably enforced, secure to both parties, not only peace, but larger efficiency and capacity for service.

Finally, the labor organization has steadfastly maintained an attitude of consistent opposition to the encroachments of unformulated and ill-conceived political and social nostrums. It has steadily resisted the invasion of its rights and has maintained the independ-

(Continued on page 883.)

The Bethlehem Chapel of Washington Cathedral

WITH an octave of festival services the Bishop and Chapter of Washington will formally open on May 1st, the first portion of the National Cathedral to be completed, the Bethlehem Chapel of the Holy Nativity, and so begin the regular round of Cathedral worship at the nation's capital, which it is hoped will never cease throughout all the years to come.

Not only in the festival week, but throughout the year the Holy Communion will be celebrated daily and the daily offices duly said, and also the mid-day intercessions for missions. On every Sunday there will be a high Celebration as well as a low one, and evensong will be sung every Sunday in the afternoon. Morning Prayer and Litany on Sundays, with a

The Bethlehem Chapel of the Holy Nativity in the crypt, under the place where the choir and sanctuary will eventually rise, was the beautiful vision of Bishop Satterlee of whom it is now the memorial. His vision has been thus nobly fulfilled through the skill and devotion of the Cathedral architect, Mr. Henry Vaughan of Boston, and the strenuous and fruitful labors of Bishop Harding, Canons Bratenahl, De Vries, and Williams, Gen. Wilson, Colonel Truesdell, and the other members of the Cathedral Chapter and many friends of the project, in raising and giving funds both for the fabric and also for its complete equipment with all the furnishings and ornaments used in the worship of our Church.



THE NAVE FROM THE CHANCEL

Photo by Leet Bros.

short interval, will precede the Holy Communion and will be accompanied by music.

The Cathedral choir has been brought to a high stage of efficiency under the competent leadership of the choirmaster, Mr. Edgar Priest, and plans to render a notable programme of festival music at a series of great services throughout the octave, May 1st to 8th.

The Presiding Bishop will preach the opening sermon at 11 A. M. on the Feast of St. Philip and St. James; and at evensong the same day the rector of Trinity Church, New York City, will be the preacher.

On the last day of the octave, which is the first day of the Diocesan Convention, the Bishop of Albany will preach the Convention sermon at a high Celebration at 10 A. M., and the Bishop of Kentucky will preach the annual missionary sermon in the evening. On the intervening days there will be a series of distinguished preachers from all over the land for services specially arranged for the Daughters of the King, the Girls' Friendly Society, the Sunday School Institute, the children of the diocese, the Woman's Auxiliary, and other Church organizations of men and women.

The Chapel is dedicated to the Incarnation because as this was the beginning and foundation of Christ's religion, so the Bethlehem Chapel is the foundation and beginning of the National Cathedral. It was also Bishop Satterlee's explicit wish to honor the Incarnation of the Son of God and to make the Cathedral at the capital of the nation a witness to Christ's birth of a pure Virgin, and to the benefits which we receive thereby.

The reredos enfolds a beautiful carving of our Lord's Nativity and the windows, statues, and carved inscriptions all bear upon this subject.

The Chapel, like the whole Cathedral, is built in the fourteenth century decorated Gothic and is a perfect specimen of architecture, both in the whole and in detail. The following brief description from the pen of one of the Chapter, Dr. William C. Rives, describes, not in exaggerated terms, but in words of sober truth, the poetic beauty of this Church of God.

"It is a matter for much congratulation and rejoicing that the Bethlehem Chapel of the Holy Nativity—the Crypt Chapel of the Cathedral, in memory of Bishop Satterlee—has proved to be an architectural gem, a really faultless structure, exciting the unquali-

fied admiration of all who see it, a work which does not suffer in comparison with much that is justly celebrated in the Old World. The harmonious proportions, the graceful forest of slender columns, the symmetrical curves of the vaulting and the devotional character of the whole building, are such as to inspire universal enthusiasm. It is a precious permanent possession of the diocese of Washington, and a worthy memorial of its first Bishop, and will be of the utmost help to true religion and art. That this chapel can be as impressive



THE SOUTH ENTRANCE AND SACRISTY
[The lighter tone of the pillars is the tone the whole will take when the stone has entirely dried out.]
Photo by Leet Bros.

as it undoubtedly is, irresistibly compels one to imagine the glorious possibilities of the completed Cathedral."

The Chapel will seat four hundred persons in the nave and about one hundred in the choir apse. There are certain peculiarities in the structure due to the fact that a cathedral chapel's arrangement must be determined by the needs of the greater structure of which it forms a part. It has been found necessary to place the organ, a magnificent instrument built by the Ernest M. Skinner Company, in a chamber at the west of the Chapel; in other words, at the far end from the choir. The console will be in the choir, and an account of the low vault and the small size of the Chapel as a whole, the remoteness of organ from choir creates but slight difficulty which the skill of the organist can readily remove. Because of the low vault the choir and sanctuary are raised but a single step above the nave. Furthermore, in point of fact, there is no choir, architecturally speaking, and the choristers sit on either side of the altar in the sanctuary proper. There is, however, abundant space between the Cantoris and the Decani to allow room for the ministrations of the clergy and the administration of the Holy Communion.

Behind the reredos is an arched and superbly carved niche with vaults and pillars which support the sub-structure for the high altar to be placed in the sanctuary above. Under the floor of this niche is a vault for the permanent burial of Bishop Satterlee; and in the niche will be placed his memorial tomb. There is also a very large vault with entrances from the center of the nave in which the Cathedral Chapter may inter such as they deem worthy of this honor.

The Bethlehem Chapel is of Indiana limestone from the Bedford quarries, a stone which, in point of durability, ease for carving, and color, came nearest to all the requirements of the architect and the stonecutters. It was only determined on after protracted investigation, and in the result surpasses anticipations.

The exterior of the Bethlehem Chapel is nothing to look at, as

the top of its roof is the floor of the choir and sanctuary, and it rises on the west barely eight feet above the surface, though some twenty feet above at the east. In the interior the height is twenty feet from the floor to the apex of the stone vault.

Very beautiful stained-glass in the five great windows of the apse and in the smaller windows of the vestries and sacristies, the munificent gift of Mr. George B. Cluett of Troy, N. Y., depict the chief scenes connected with our Lord's Nativity and childhood, and also the prophets and teachers of the Incarnation. Among these we would name for especial beauty the window of the Annunciation, the easternmost of the five in the apse. It is conceived from the point of view of St. Ignatius of Antioch who, in his Epistle to the Ephesians says that the Virginité of the Blessed Virgin and her child-bearing were hidden from the Prince of this world. For groups of adoring angels hold a great curtain behind the Blessed Virgin and the Angel Gabriel and so depict the Incarnation as one of the great mysteries of the Christian faith; concealed from those outside, that is, from the world, but known to those inside, that is, the Church. Another window contains the chief of the human ancestors of our Lord according to the genealogy of St. Luke and so stresses the Catholic humanity of the Son of Man. The presentation of Christ in the temple is finely depicted in the traditional mode in a window in which are also happily represented other ideas connected with the Chapel and the Cathedral. For Simeon's acknowledgment of the Holy Child as the glory of Israel and the Light of the Gentiles is further carried out by the placing of *nouvel* representations of St. Peter in the left-hand light with a scroll bearing his confession of our Lord as the Messiah, and of St. Paul, the Apostle to the Gentiles in the right-hand light. The placing of these two apostles in the windows of the Bethlehem Chapel is still further appropriate because the Cathedral is dedicated in honor of Christ the Incarnate Son



THE PEOPLE'S ENTRANCE AND BENEDICTUS VESTIBULE
At the Southeast End of the Crypt
Photo by Leet Bros.

of God, and under the name and title of His Blessed apostles and martyrs, St. Peter and St. Paul. St. Paul bears in his hand a scroll bearing his own words from his Epistle to the Ephesians, "Christ also loved the Church." The scrolls borne by the two chief apostles thus represent the two great aspects of the Christian religion, the personal confession of Christ and the corporate or fellowship and social conception of the Church as the Kingdom of God on earth.

In further continuance of the idea of Christ as the Light

of the World and the glory of God's chosen people, four of the great messengers of Christ and teachers of His gospel have been chosen from the early fathers of the Church and represented in the upper section of the four lights. These have been selected from the double point of view of representing, first, the Chicago-Lambeth Quadrilateral, and secondly, the work of the four chief officers of the Cathedral. St. John Chrysostom, the great preacher of the gospel, stands for Holy Scripture and the work of the Canon Missioner. St. Athanasius bears in his hand a copy of his treatise, *De Incarnatione*, and as one of the greatest of all teachers of Christian doctrine is the most appropriate of all conceivable representatives of the apostolic faith, and should be a never-failing inspiration to the Chancellor in his work in behalf of Christian education.

Holy Sacrament and the work of the Canon Precentor in behalf of the worship and music of the Church, find an appropriate representative in St. Gregory of Rome, who in his sacramentary, and his reformation of the music of the Church, is one of the greatest contributors to the beauty and power of Christian worship, and to making the sacraments an effective force in the life of God's people.

The apostolic ministry, Church administration and the reformation and building up of character, together with the various aspects of social service, the Christian offices to which the Canon Almoner is called, are suggested by St. Ambrose of Milan.

In addition to the apse windows, two interesting and very beautiful windows are placed over the doorways of the Bethlehem Chapel. The northern entrance is for the clergy and choir and is called the Magnificat doorway, and the window is a representation of St. Mary the Virgin singing the Magnificat on the occasion of her visitation to St. Elizabeth.

The south doorway of the Bethlehem Chapel is the people's entrance. The window depicts Zacharias miraculously cured of his dumbness and singing the Benedictus at the time of the naming of his son, St. John Baptist. Passing from the Benedictus vestibule into the Chapel, the visitor finds himself in a cloister-like aisle or ambulatory, a portion of which is screened off for the sacristies. Here on the left is a small window with a figure of St. John the Evangelist bearing the poisoned Chalice, and over his head a scroll bears the central words of his gospel: "The Word was made flesh and dwelt among us." Beyond are four of the Messianic prophets Abraham, Isaac, Moses, Joshua. The scroll borne by Abraham is in Latin, "*Deus providebit sibi victeniam holocausti.*" This in the Authorized Version of Genesis 22. 8, reads, "God will provide Himself a lamb for the burnt offering." Joshua is in full armor, with sword and shield, and the sun and moon, stayed in time of battle at his prayer, are properly displayed on the shield as the characteristic emblems of his coat-of-arms. This scroll suggests him, the captain and deliverer of Israel,

as the personal type of Christ, the captain of our salvation. It reads, "Joshua, which is Saviour"—i. e., the Hebrew equivalent of the sacred name, Jesus. On the north side in the choir vestry St. John the Baptist, with Malachi's prophecy, "Behold, I send my messenger before thy face," is the companion-piece to St. John the Evangelist on the south side. The choir and crypt vestries contain other windows with more prophets of the Incarnation, viz: from David, Samuel, Daniel, Malachi, west to east.

The Chapel, with its contents in every respect, is of the handsomest material and the most perfect workmanship. The total cost is in the neighborhood of three hundred thousand dollars, of which more than half has been provided for by the churches of the diocese of Washington and many friends of the Cathedral project elsewhere; indeed, the bede roll of the donors of this portion of Washington Cathedral runs up into many thousands of names, all of whom are duly recorded in the Book of Remembrance, which is to be kept in the chancel of the Bethlehem Chapel and later near the high altar of the Cathedral proper.

The building of the Bethlehem Chapel involved the building of the whole foundation of the Cathedral east of the central tower and the carrying up the walls to the floor level of the choir and sanctuary. Of the one hundred and forty thousand dollars debt remaining on this portion of the fabric a very considerable proportion belongs to the Cathedral as a whole rather than the Bethlehem Chapel. The Bishop and Chapter are hoping that Church people all over the country interested in presenting our Church strongly to the many from all over the nation who flock to



THE NORTH AISLE LOOKING WEST

Photo by Lect Bros.

Washington for longer or shorter stays, will come to their help and soon remove the debt. The Bethlehem Chapel will be used for the full round of Cathedral services until the greater sanctuary above can be completed.

RESIGNATION to the will of God frees the mind from a grievous bondage, the bondage of earthy pursuits and expectations. Whatever God wills is pleasing to the resigned soul; when a Christian hath, by prayer and supplication, made known his requests to God, then the peace of God which passeth all understanding, keeps his heart and mind through Jesus Christ. Then only is life truly enjoyed, when we relish its comforts, at the same time that we are prepared to part with them. He who hath resigned his will to the will of God "eats his bread with joy, and drinks his wine with a merry heart." Even the thought of his dying hour throws no damp on the joys of his mind. From the contemplation of God's goodness to him in life, he can pass without terror or amazement to the thought of his protection in the dark valley and shadow of death. Even in that gloomy passage he fears no evil; but commits himself to the Lord his Shepherd, who will make goodness and mercy to follow him all the days of his life, and at last bring him to dwell in His house forever.—Robert Walker.

DEPARTMENT OF
SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

Correspondence for this Department should be addressed to the Editor
at North American Building, Philadelphia

MUSIC SCHOOL SETTLEMENT

AMONG the many institutions for the social improvement of the poor, the Music School Settlement now claims a foremost place. During the past year eighteen such schools have sprung up and been organized in different cities. The New York school was established in East Third street under the direction of Mr. David Mannes, a well-known violinist. It is an organization whose aim is to give to the East Side an opportunity for musical study at almost nominal rates. Most of the children of the East Side are Russian Jews or are of foreign parentage and have an inherited natural aptitude for music. The school takes these children from the streets out of school hours and gives, even to the poorest, an opportunity for the development of the higher nature. The work has a distinct social aim. The children carry home with them the influence of the school and parents have grown to trust the resident workers at the Settlement. There are orchestral classes and a volunteer orchestra of adults which meets in the evening.

In addition to the eighteen branch schools above mentioned, there has just been started a Music School Settlement for negroes. Mr. Mannes has for many years felt that the peculiar racial talent of the negro for music should be appealed to as an educational avenue for the development and uplift of the race. His sympathy with the negro dates from his own childhood, when he received his first strong musical impressions from the negro violinist, Douglas, a musician who had been trained in Europe, but who found himself debarred from all orchestras because of his color. The negro school has temporary headquarters in the Walton Free Kindergarten for Colored Children, at 202 West Sixty-third street. It is hoped that it will eventually be self-sustaining and present indications show that the negroes will work hard toward its support. There are 800 children registered at the school to-day, with a waiting list of 1,000 which cannot be accommodated.

CITY MISSION VACATION SCHOOLS IN NEW YORK

At three city mission centers in New York (San Salvatore Chapel, House of Aquila and St. Cyprian parish house) vacation Bible schools were maintained last summer. The first was in the Italian district, the second in the Jewish, and the third in the Negro and Irish. Twelve teachers were in the three schools, and in addition to games, music, and industrial work, a Bible story was told in each school every day. For the three there were:

Enrolled	954
American born (white)	18 (17 of these Jews)
American born (negro)	80
Foreign born (negro)	2
Italian	271
Jewish	418 (17 see above)
Irish	111
Scandinavian	3
British	9
Austrian	42
Total	954
Average daily attendance	224
(The actual average is higher, but several days are included when fresh air took nearly all, and Italian holidays.)	
In creed the attendance was distributed as follows:	
Protestant and Episcopalian	112
Roman Catholic	407
Jewish	435
Total	954

The men in the schools were from Brown and Yale, the women from Cornell, Smith, Bryn Mawr, and Adelphi. The work will be continued this year.

A GOOD SUMMER USE FOR BOYS

Since 1907 the South End House of Boston has provided and directed the caddy force for the golf links at the two great hotels at Bretton Woods, at the base of Mt. Washington. The caddy service formerly was supplied by boys from neighboring New Hampshire towns. A lack of organization left them practically free to do as they pleased. They were both irregular in their work and frequently disorderly. This led the hotel management to seek coöperation with some organization capable of supplying discipline and supervision. The South End House was interested in supplying vacations to city boys. Out of this joint need came the "Bretton Woods Caddies." The hotel has secured a body of well-trained boys under careful supervision. The boys, to the number of sixty or seventy each season, are benefited by two solid months of good air, good food, wholesome companionship, and something real to do.

This experience points its own moral and shows the way for effective and self-respecting utilization of the boys of our cities. Why should not the boys from our larger city parishes be so utilized? Now is the time to plan for such work, and to those priests who wish to try the experiment I suggest that they get in touch with Charles F. Ernest of the South End House, who, I feel sure, will be glad to help with advice and suggestions.

THE SHORT BALLOT

President Harry A. Garfield of Williams College has been a vigorous worker for higher municipal standards, both in the National Municipal League and in the Cleveland Municipal Association. In a recent letter he had this to say on the subject of the "short ballot":

"The longer I study municipal government, the more I am convinced that much of the evil which now afflicts it would be eradicated if the number of elective officers were cut down. I mean cut to a minimum. There is nothing un-American in this proposition. Not even the wisest man is able to vote intelligently for all the public servants connected with city government. It would be most advantageous were we called upon to vote for members of the council only. In any event, I am satisfied that all administrative offices should be filled by appointment and that the appointment should rest with either the mayor or the council."

NEW ZEALAND ACCIDENT INSURANCE

In New Zealand the state conducts an insurance office, the state officials administering the funds. This insurance is conducted according to actuarial principles and in competition with private corporations. It is purely voluntary on the part of all policy holders. The point of particular interest in connection with the New Zealand insurance department is the fact that the original capital is raised on the credit of the government; that a sinking fund is created out of the proceeds of the accident branch for the redemption of the government securities when they mature, and that a deficiency in the cash funds of the department must be made up out of the public treasury. Any money advanced in this way is considered as a loan which is to be returned to the public treasury as soon as practicable out of the proceeds of the insurance office.

In a Connecticut town where the manufacture of cartridges involves the use of mercury, the superintendent of the priming department had been obliged for many years to "lay off" during six or seven months of every twelve in order to recuperate from the effects of the mercury poisoning. But he was a skilled worker and these annual lapses were annoying and expensive. Four years ago the owners of this establishment were induced to consider the advantage of pure air in the work rooms. A ventilation system was installed. This skilled man and many lesser experts now work in this establishment without loss of time.

THE SOCIAL SERVICE COMMISSION of the diocese of Georgia consists of the Rev. G. S. Whitney, chairman, Augusta, Ga., the Rev. George Croft Williams, Augusta, Ga., Colonel G. A. Gordon, Savannah, and Miss Helen B. Pendleton, secretary of the organized charities, Savannah, Ga. There is one vacancy caused by resignation which has not been filled.

LEAD POISONING is another occupational disease to which the American Association for Labor Legislation will devote its attention.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

ENGLISH TITHES AND TAXES

To the Editor of The Living Church:

AS there seems to be some question as to how the English clergy are paid, as evidenced in a letter or two in the columns of THE LIVING CHURCH, I am sending you a copy of an old English tract which reads as follows:

"HOW ARE THE CLERGY PAID?"

"They are paid with money belonging to the Church of England, and they are paid in no other way.

"You are sometimes told that the clergy are state-paid. If this were true, Disestablishment and Disendowment would mean that the State would take away what it had given. The State would leave off paying the wages of the clergy, and would spend its own money in some other way. But the State does not pay the clergy. Mr. Gladstone has clearly answered thus more than once. On February 18, 1885, his secretary writes: 'Sir: Mr. Gladstone, in reply to your letter, desires me to inform you that the clergy of the Church of England are not State-paid.' March 5, 1885, he writes: 'No clergy of the Church of England, other than government chaplains, are paid salaries out of public funds.' And on the 5th of December, 1892, in the *Times*: 'The Church of England receives no assistance whatever from public funds.'

"Then, we ask again, 'How are the clergy paid?' They are paid with money given to the bishoprics and parishes of the Church of England for the service of God and religion. Given by whom? By men and women in the past eleven hundred years, some kings and princes, but mostly private persons; men and women who found strength and comfort in their Church, and wished to share this help with others, and to provide for the carrying on of this work in the future. It is with this money, set aside for this purpose, that the clergy are paid.

"And as it was in the past so it is in the present. *There is no difference between the history of the oldest parish and that of the parishes which are being constantly formed at the present time.* Then, as now, churches are built and the clergy are paid with money given expressly for that purpose by Churchmen and Churchwomen out of their own pockets."

Yours faithfully,

W. S. SIMPSON-ATMORE.

Trinity Rectory, Hattiesburg, Miss., April 9, 1912.

"APPORTIONMENT NOT ADVISABLE"

To the Editor of The Living Church:

YOUR editorial, "Apportionment Not Advisable," raises a question as to the status of the General Board of Religious Education which I should like to answer.

Prior to the General Convention at Cincinnati there was a Joint Commission on Sunday School Instruction. This body did important work of investigation and its reports are most valuable documents. Like all other joint commissions, this one was supported by individual private gifts. It asked no help from the Church. It was a temporary body, established by joint resolution of the General Convention, representing therefore that body and not the Church at large.

With the Cincinnati Convention a new situation came into being. The suggestion of this Joint Commission was favorably acted upon, and the Convention by canon established a new board, to which it committed the duty of unifying and developing the Church's work of religious instruction in the primary and secondary schools under her auspices, and in the Sunday school. When this canon was passed then the Board of Religious Education was put upon the plane of the Board of Missions. To the one was entrusted the work of extension, to the other that of religious instruction in so far as the Church could control this. The subordinate coöperative bodies of each board are of the same sort—departmental conventions, made up of delegates chosen by the dioceses or districts within each department, to which are committed similar duties and prerogatives. The Board representing now the Church as a whole, and accepted by the dioceses when they elected these delegates, ceases to be on the plane of a joint commission, and has a right to look to the Church in its corporate capacity for support.

It was this position that influenced the Board when it met in Chicago to treat the sum asked for for the prosecution of its work in the light of an apportionment. But it did not lay this sum as an apportionment upon the Church as a whole nor upon the dioceses. It sent forth to its subordinate conventions—through their executive

committees—a statement that the required budget was \$15,000. It said that this sum was approximately one and one-fourth per cent of the apportionment asked for by the Board of Missions, and it asked these several department organizations to subdivide their several portions of this sum among their component parts in such a way as they saw fit. The Board left the leadership of the example of the Board of Missions at this point and treated the departments—not the dioceses or districts—as the units for raising the needed sum. It reached out to the smaller units through that Sunday school organization which, by the action of their own conventions and the General Convention, represented these units—i.e., the department Sunday school conventions. How each department should distribute this sum, how each diocese or district should raise it was left wholly to them. That it would be by gifts, offerings, from individuals or parishes or Sunday schools seemed most probable, and in some places it has already been so met. The General Board, however, did not pretend to determine this, in fact this was distinctly so stated before the final vote was taken.

It is perfectly true, as you say, that the Board has as yet to prove its efficiency to the Church. But it is at least reasonable to expect from the Church that she will enable the Board to prove this efficiency by supplying the funds which the Board asks for as a minimum to carry on this most essential work of religious education. The men who were on the old joint commission are still a majority of the Board, and their experience and proved worth is an asset upon which the Church should be able to depend in this larger work. The Board plans substantial and effective work along the lines of teacher-training and curricula suggestions, missions, and worship, and organization of the several schools. It intends to put, if the Church permits it by supplying the funds, a trained expert as general secretary at the disposal of the Church, to whom men and parishes from the entire country may seek such help as they desire and he can give. The vision is not a small one; its realization depends upon the support, not only in money but in loyalty and prayer that the Church herself may give. In the measure she makes it possible the Board will endeavor to live up to her expectations.

CHARLES S. LEWIS,

Chairman pro tem, Executive Committee of
the General Board of Religious Education.

Indianapolis, April 16, 1912.

THE LENTEN LECTIONARY

To the Editor of The Living Church:

IT HAPPENED to be away from home when the Rev. Mr. Burleson's criticism of my article on the Lenten Lectionaries appeared. In reply to his first objection that the generalization regarding the new lectionary were not substantiated, I will say that that is quite true so far as the article itself is concerned. That, however, does not mean that the generalizations are not true nor incapable of complete substantiation. I went through the first half of the new lectionary in precisely the same way as I did with the old, and found no theme connecting the first and second lessons on any day, with one exception, for the first three weeks following Ash Wednesday; and further I could discover no connection with the Epistle and Gospel for the week. I wanted to print the two analyses side by side, but the limitations of a newspaper article compelled me to omit even the last two weeks of the old lectionary. My object then was exactly what he desires, namely, to get men competent to judge the matter to give more consideration to the subject before the new was allowed to displace the old lectionary.

As to the assertion that the old lectionary was not edifying to the man in the pew I have to register my dissent to that opinion. I notice that Phillips Brooks' *More Abundant Life*—extracts from addresses for each day in Lent—to a large extent follows the old Lenten Lectionary, just as he advises in his *Lectures on Preaching* when seeking subjects for sermons. Doubtless he considered the old lectionary capable of being made edifying to the man in the pew. A number of the clergy of my acquaintance have told me that they considered his book to be the very best they knew of for the forty days. Of course everyone wishes to do everything he can that will help to edify the Church, but that is no argument against St. Paul's other injunction that everything be done . . . *in order*, which is exactly what the new lectionary fails to do.

Lake Forest, Ill., April 19, 1912.

A. G. RICHARDS.

THE TRIAL LECTIONARY

To the Editor of The Living Church:

YOUR editorial on the Trial Lectionary is very much to the point. I like the new tables much better than the old ones, but there is no need of so many tables, and surely the lessons ought to be arranged under the divisions of the ecclesiastical and not of the civil year. The Sunday to Sunday method is the right one. And we must give up the idea of beginning with Genesis in January and reading through, book by book—it is a fetch almost as bad as the mechanical way in which we use the Psalter.

Very truly yours,

Springfield, Mass., April 20, 1912.

CHARLES E. HILL.

DEPARTMENT OF SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1532 Park Avenue, Indianapolis, Indiana

THE report of the Teacher Training Commission of the Religious Education Association, presented at the Ninth General Convention of the Association in St. Louis in March and printed in the April issue of *Religious Education*, reminds us most forcibly of the progress that is being made and the demands that a graded school makes upon its teachers. It was not so very long ago—of some places it is still true—that people believed that anyone could teach a Sunday school class. To ask a pleasant young woman if she would teach, to have her ask, “Are there any books?” and to set her at work was all that any of us expected or experienced. It was a long step to the stage in which most of us find ourselves, when we have taken these same teachers and given them some sort of instruction on the principles of teaching and taught them of their subject matter a little more than the bare answers to the questions in their books. But the step from this present average to the ideal set before us in this report of experts is a tremendous one.

THE SECRET of its importance lies in the spirit in which the whole matter is conceived.

“Teacher training,” we are told, “is serious business. Upon its success depends the future of the Church and Christianity. Pastors must demand trained intelligence on the part of Sunday school workers. They must stimulate desire for more efficient teaching; they must lay the problem of the children upon the official church boards, and they must be willing to lead their forces to heroic efforts, and financial sacrifices to the end that the children may be nurtured in the knowledge and the admonition of the Lord.” “The teachers of the local training class must be students. They are expected to work. The courses provided for in this report will require hard work and much time but they will make trained teachers. It has not been our purpose to draft courses that could be taken without efforts by teachers who feel the honor of diplomas, stars, seals, or badges. We have, however, endeavored to outline courses of training that are within the reach of the average teachers, but which require time, energy, money, and whose chief incentive is the desire to become efficient in the teaching service, ‘a workman that needeth not to be ashamed.’”

These are strong words, but they are very true both of the character of the report and of the importance of the work to which it is preparatory.

IT IS IMPOSSIBLE to do more than suggest some of the important points in this report which should be read by all who are interested in the subject, but certain of them must have our attention.

First, of the supply of teachers. There is one principle laid down to which we all will accede—“Every Sunday school should be self-perpetuating as to its supply of teachers. Teachers should be trained by the work of the school and thorough courses given in the regular sessions of the school.” This ideal is no new vision for the Church. As far back as the report of Christ Church Sunday school, Boston, for 1826 we find record of the “monitor’s class” from which substitute teachers were taken and in which the older pupils were prepared to teach. But the present advanced teaching on the subject demands not merely information on the subject matter. It calls for specific work on child nature and on school and class management. And, therefore, this report urges that if there is to be efficiency in the present teaching force it must be trained and that this training in supplementary classes should contain at least three elements—subject matter, and the two which have just been mentioned, methodology and child nature.

THE SECOND SECTION of the report is even more startling than the first in its presentation of new ideas for Sunday school teacher-training. It proceeds, a point to which the former section leads us, on the assumption that in a graded curriculum we must have graded teachers. In other words that just as in secular schools there are, in the best of them, specialists for

different grades, so there must be in the Sunday school. And it is quite proper to expect this. How, for instance, can a teacher whose whole preparation has been to teach young children by stories be fitted to go on with a high school class on the teaching of Christ, or on the history of the Church? When we separate the primary classes and give them a special teacher, who teaches them year after year we are but applying in this one department that which is applied by this report, and that which practical experience shows must be done if efficiency is to result.

IT MAY BE questioned what will be the effect on the children if they are taken away from the particular teacher whom they have come to love. What, in response, happens to the children in secular schools who advance from grade to grade and so from cherished teacher to one that has yet to win their affection? Perhaps the question is not so confused as it seems if once we can insist upon the requirement that the Sunday school is primarily a school. It is not a place for benign and gentle influence of teacher upon scholars and little more. We are past that position long ago. It is now clearly realized that the school is much more than that, that it is primarily a school, and that, however valuable it is to have the influence of a teacher upon the children, it is not enough to offset the advantage of the child being taught in each grade by one who knows what to teach and how to teach it to those children. Within grade limits—possibly within department limits—classes may well stay with the teacher, but the moment this is carried beyond, then that moment efficiency in its best sense is lost.

When we come to this second section of the report and study out what is proposed for the specialized work for the several departments we are struck first of all with the thoroughness of the work. Then we note that it is not theoretical, merely academic. It has all been tested. It is the outcome of experience.

At the background of the specialized work, of course, lies a graded school and permanent teachers fixed to either a grade or to a group of grades. It assumes a teacher-training course in the school itself. It recognizes that not only does this supply teachers but that others will be taken from the volunteers outside the school. Mrs. Barnes subdivides these teacher-students into various groups according to their grade in the school; in other words she notices the fact that there will not be an equality of biblical preparation among them. As a result it is suggested that part of the first year’s work in the training course be devoted to the subject matter, giving preferably a general review of the matter, and fitting previous knowledge together into one complete whole. In addition to this, which forms one-fifth of the required work, we find such topics as Child Study, Psychology and Pedagogy, General and Special Observation, and the Subject Matter of the Curriculum. These last two subjects imply a study of the course as a whole so as to understand the particular part of it the grade fills, and then the grade in detail. Observation and practical work means watching the actual work of the school and of classes, both in general and in particular. The general preparation work is planned to cover at least fifty hours of class work and one hundred hours of reading and study.

When we turn to the second year we find that on the basis of this general work there is required forty hours of class work and twenty-six hours of practice. Here we find Child Study, Subject Matter (now specialized in the department studied), General Principles, and Applied Methods (again of the department), Educational Movements and Organizations.

THE THOROUGHNESS of such a scheme does not by any means exhaust the specializing set out in this report. This much leads to a Teacher’s Certificate. But there are also superintendents’ certificates and for them is required not only the teacher’s certificate, but also thirty hours of work on these following subjects: Sunday School Management, Equipment, Worship, and Practice Work (the latter one-third of the time). And to the superintendent’s training may be added two classes for Director’s Certificate, fitting its holder to be the director of the Sunday school work. These two require, in addition to the above, the art of teaching, practice as a group leader, and three special courses.

NOTHING shows the character of the educational ideals, that the advanced Sunday school movement set before us, better than such a study of what is planned by these most experienced teachers and students for teacher training for Sunday school

teachers. We are doing something toward it, as the following will show; and as the plans already in formation for summer schools will offer us later.

THE Sunday School Field Secretary of the Second Department has been meeting with the teachers of Sunday schools in many sections. During the past two or three months personal visitation or institutes have been arranged in New Jersey for Rutherford, Ridgewood, Paterson, Bernardville, and Beverly; and in New York in Newburgh, Goshen, Troy, and Syracuse.

The schools are responding in very large number to the questions of a survey which has been prepared and distributed, although there are many more yet to be heard from and the replies, unfortunately, are not coming in in duplicate as was hoped.

The Executive Committee of the Second Department had planned that the two copies of survey should be returned in order that both the central office and each diocesan organization might possess a file as a guide to Sunday school betterment.

The Field Secretary is already in direct touch with several hundred schools who are receiving advice and guidance. The prospects for the organization of the work in the Second Department seems very hopeful.

"IF ANY MAN THIRSTETH, LET HIM COME UNTO ME"

The worn and weary world is all a-thirst,
With dryness, and with parching, hear her cry,
By ceaseless toil, by ceaseless pain, accurst,
With hunger that naught seems to satisfy.
And yet, so near, her happiness doth lie!

The heart's desire for that which cometh not,
For riches, power, love, or joyous ease,
For health, for pleasure, or for careless lot—
These are its hungerings, and thirstings—these,
Yet near, so near, no happiness it sees!

Dear Lord, we turn away when Thou dost call,
"Let every one that thirsteth come to Me."
Unto Thy Cross Thou drawest one and all.
That bitter cry, "I thirst," was wrung from Thee
For every soul that e'er on earth shall be.

A human hand Thy human thirst assuaged.
Upon the rod the sponge was lifted up
Unto Thy lips, to quench the thirst that raged
On Calvary's Tree; but still that bitter cup
Of thirsting love, that slew Thee there for me,
Must evermore the soul's refreshment be.

For God alone can fill the hungry life;
'Tis God alone can fill the thirsting soul;
And God alone can still the storm and strife.
Of human minds drawn to an eternal goal.
Thus only may our debt to Him be paid
And only thus the thirst divine be staid.

CAMILLA R. HALL.

THE CHURCH CONGRESS

(Continued from page 876.)

ence of its members to be governed in politics by the right of individual choice.

A closer alliance of the mighty forces of labor with the forces of capital is a "consummation devoutly to be wished," nay it is a condition that must make for greater peace, security, and prosperity for both. The Church can fill no larger role at this critical time than to remind all concerned of that divine dictum: "What doth the Lord require of thee, but to do justly, to love kindness and to walk humbly with thy God." After all, beyond all questions of justice or equity there must reside the consciousness of a standard that transcends all human standards, the consciousness that God hath bound us together by indissoluble ties, and that the Workman of Nazareth, the world's divine Master, must be more and more recognized as the one teacher upon whose faithful following the dissensions and discords of life are dissolved and peace industrial, peace social, and peace political alone are guaranteed and secured.

The Rev. William F. Peirce, L.H.D.,
President of Kenyon College, Gambier, Ohio

The good results achieved by the organized Union of Labor are great and important and can be readily, though roughly, summarized under four heads: (1) The lesson of the dignity of labor has been taught and the workman's respect for his calling and himself has been healthfully increased; (2) The lot of the laborer has been greatly improved by the arrangements for mutual benefit or insurance afforded by union organizations; (3) The unions have secured the enactment of much helpful and protective legislation; (4) by

their power of legislative bargaining the unions have accomplished much toward securing for the laborer his fair and just share in distribution.

Most of the evils of trades unions find a common origin in the inability of the workman to sympathize with or even to understand the point of view of the employer. The fundamental economic problem is stated by capitalist and laborer in essentially different terms. To the employer the essence of property or ownership consists in legal title and for him the *entrepreneur* function is the heart of business. On the other hand, the laborer lives in a world of physical and not legal conceptions. For him the essence of the act of production is found in the effort necessary to bring about physical changes in material. The laborer supplies this energy and is, therefore, the factor of principal and almost sole importance in the process. Conscious of this divergence between his own point of view and that of his employer, the union laborer comes to think of himself as a separate and distinct class in the community, and to the principles of American democracy an excessive class spirit or class hatred is essentially foreign.

From the employer, the union workman has gained one idea in the development of which I find the second sinister tendency of current unionism, namely, the idea of the monopoly or trust. The use of the union label is based on the monopoly or trust idea and the boycott is the violent enforcement of its domination. The spirit of monopoly reaches its culmination in the demand for the closed shop which means denial to non-union laborers of the right to work. In defence of the closed shop the unions urge that the system is necessary to make collective bargaining effective in gaining the demands of labor. Precisely the same argument is used in his own defence by the trust magnate. Both trusts and unions seek to raise prices above the level which the natural law of supply and demand would fix and both complain that free competition blocks the plan. By an established monopoly whether of labor or capital, prices can be promptly and arbitrarily raised.

In the third place, labor unions incline to emphasize the military conception of economic competition—an idea that is full of evil consequences. The contest between employer and laborer is conceived as a labor war and the terminology used in describing it is drawn from the armed camp and battlefield. Of course the union do not officially approve violence, but they do not effectively prevent it or punish severely members who resort to it.

This military attitude must prove utterly destructive to the fundamental principles of coöperative democracy. Under the obsession of the military idea outrages like the awful crimes of the McNamaras may be defended or palliated. Beyond a doubt these men felt themselves soldiers detailed for particularly dangerous or offensive duty. Like the scout or the spy they were taking great risks, but under the glamor of the military ideal their deeds of destruction seemed heroic.

Everyone recognizes that the interests of laborer and employer conflict, but as yet democratic government has taken no effective steps toward performing the plain duty of meting out justice. Instead, the employing and laboring classes are allowed to fight at will until the damage becomes unendurable and the very structure of economic society is threatened. Strikes entail enormous loss and their effect upon the mind of the workman is altogether bad; and yet society neither prevents strikes nor frames effective rules for regulating them.

For curing or at least alleviating the evils of this constantly recurring industrial warfare, various methods are suggested and urged. The joint agreement between employer and workman is often reached, but a combination of employer and workman may exploit the public in the interests of monopoly just as effectively as capitalist alone or workman alone. The union laborer opposes the system of compulsory arbitration because by interdicting strikes it diminishes the virility of his organization and he also urges that all courts are governed by precedent and tradition derived from an older age, when labor was cruelly oppressed. Boards of conciliation often do effective work in averting strikes. The conciliation act which became a law in Canada in 1907, has accomplished much in preventing strikes within the province to which it applies.

The lack of adequate knowledge is a fundamental difficulty in the way of satisfactory economic adjustment. We have as yet reached no definite and scientific standard by which just wages and fair profits can be accurately determined. Painstaking and thorough investigation of the processes and costs of production and the standard of living will do much to prepare the way for peaceful adjustment. In this sphere the Bureau of Commerce and Labor may perform immensely valuable work. In working out the problems of our economic system it seems inevitable that government must enlarge its functions. Monopolies, whether of capital or labor, must be rigidly controlled and regulated. The efficient government of a democracy is bound to see that justice is done to the capitalist, to the workman and to the consumer. In some form or other the state should provide for sympathetic investigation and arbitral awards that are at once just and scientific.

Together with the civil government, the Church has its own responsible work in helping to solve the industrial problem. Prejudiced by experience of European conditions many laborers feel that the Christian Church is identified with and is bound to support the industrial system under which they suffered so cruelly. By precept

and example the Church must demonstrate its profound sympathy with the interests and the legitimate aims of the wage earners. The Christian view of the brotherhood of man means on the economic side that industrial interdependence that is essential to a coherent state. The stability of a democracy depends upon the coöperative consciousness of its citizens.

The Rev. J. Howard Melish,

Rector of Holy Trinity Church, Brooklyn, N. Y.

What I have to say on this vital subject is said from the view point of one who believes in the Atonement, in the Atonement as a continuous process of life, individual and social. The world is not redeemed, it is in process of being redeemed. All the groaning and travail of this so-called labor movement I regard as indications and parts of the redeeming process by which we are to become sons of God, and society the Kingdom of God on earth. I am not discussing therefore something merely economic, social, secular, but something in the deepest sense religious, spiritual, divine.

The latest and newest form of trades unions are what are known in France and England as the Syndicalists. The word is so new that it is not to be found in the dictionaries. It is difficult to say just what Syndicalism is; its written principles seem to be the principles of Socialism; its methods, however, savor of the methods of anarchy. It is easier to say what it is not. The syndicalist believes that trades unions have failed to do anything for the working classes. The aim of Syndicalism is to capture the industry in the interest of the workers in that industry. It asks for no recognition of unions and no trade agreements. It is willing to settle strikes by arbitration and to meet with the employers. But it agrees only to return to work. It proposes to cease striking only to prepare for another strike. It aims to make it unprofitable for any capital to invest in that industry, and so to drive the value of the properties to the vanishing point. It then imagines that the workers will enter into the industry, own the property themselves and operate the mine, the factory, the railroad in the interest of those who are engaged in it.

The second alternative before the workingmen, face to face with the facts of modern industrial life, is Socialism. Whereas the syndicalist believes in direct action, the socialist believes in indirect action; the syndicalist would organize the workers and capture the industry for them; the socialist would persuade a majority of the people to take over the industry as a people and run the various industries as they now run the post-office. The syndicalist has no use for government. The socialist on the contrary believes in the militia as a state police or citizen soldiery, in the policeman as the upholder of law, and he would have every man, woman and child become a politician because it is the state to which he is to look for the means of subsistence. As for the socialist's attitude toward the priest, that depends upon the priest, and upon the individual socialist. Governmental ownership and operation of the means of production and distribution being the goal of the socialist, his attitude toward trades unions is that of an intermediate step. Some socialists maintain that trades unions are a source of weakness to the working class in that they make their members contented with the present order so long as they succeed in securing good wages, fair hours and conditions, and recognition of the union. Other socialists, on the contrary, maintain that trades unions are the greatest forces among the workers making for class solidarity and educating their members for socialism. They look upon the unions as the scaffolding, necessary in the construction of the social state, but useless when the social state stands four square to every wind that blows.

The third alternative before the workingmen is the trades unions themselves. Compared with Syndicalism and Socialism the union of the workers in any one trade for mutual protection and advantage seems a very tame affair. The aim of the union is to bargain collectively for the sale of their labor, rather than individually. It asks the employer who goes into the open market for labor to make his agreement with the group, all the workers in that particular industry, through their chosen representatives. Some employers have asserted that this means dictation to them as to how they are to run their business. The Syndicalist says that he intends to run the business and to run the employer out of it. The trades unionist is as far from this as the East is from the West. He simply asks that he, labor, shall sit down with capital and talk out their common task and agree as to what the one can afford to pay and the other afford to receive in return for service rendered. The socialist aims to take the business from its owners by compensating them, allowing them to receive all the money which they have invested in it. The trades union says nothing whatever about taking the business from their employers. It leaves the management and ownership where they are, and seeks to make an agreement with the employers which shall benefit, not one or a few of their number, but all the workers in their trade. Socialism would do away with all profits whatsoever and the profit system. Trades unions simply ask for a share in the profits of the business. Socialism and syndicalism would array the workers against the employers, labor against capital, in an irreconcilable industrial conflict in which no quarter is given. Trades unions

regard the interest of employers and the interest of employees as identical. Capital's loss is labor's loss; capital's failure is labor's failure.

In the light of these three alternatives before the working men of the world, what shall we say about the good and evil of trades unions? It all depends upon the point of view. If you are a syndicalist, trades unions are themselves evil and no word can be said in their justification. If you are a socialist, you consider them either a hindrance or a help, either an evil or a half good. Their advocacy of the closed shop and the sympathetic strike make for class consciousness. If, on the other hand, you are an individualist and honestly believe in "each man for himself" in the industrial world, then the very idea of union among workingmen is an abomination unto the Lord and the closed shop the seat of Satan. If you are neither an individualist nor a socialist but are continually compromising between the two extremes, now inclining to one, now to the other under the exigencies of the facts of life, you will probably consider these things not as good or evil in themselves but good or evil as they appear in specific instances. Good and evil in trades unions must, in short, be judged by special acts and situations, not general theories.

The working people of the world are going to choose between the alternatives with which they are confronted, are going to take the avenue which to a majority of them seems to lead out of the industrial condition in which they find themselves to-day. If you exterminate trades unions, as some men in this country blindly, ignorantly imagine they can do—as the steel business has actually done in large part—you are sowing a wind that will reap a whirlwind. You will drive men into syndicalism and into socialism.

I approach the social problem from the point of view of the Atonement. The world is not redeemed; it is in the process of being redeemed. The highest aspirations I can hold for the individual and for society is moral oneness with God. Without that moral oneness we must be as individuals without peace and as a society in wrong relation one to another. The call, therefore, to us is to share the work which Christ set Himself to do, and which He committed to His followers to fulfil. "As my father hath sent me into the world, so have I sent you." "That they all might be one, as Thou, Father, art in Me and I in Thee, that they all may be one in us."

The Rev. A. W. Arundel, D.D.,
Pittsburgh, Pa.

The Secretary of the Church Congress received a telegram from Dr. Arundel, stating that he was in Baltimore, too ill to come on to fill his appointment.

Volunteer Speakers

There was loud applause at the end of Mr. Melish's address. The feeling which prompted it was well illustrated by the Rev. Mr. DUFF, who had sent up his card as a volunteer speaker. On reaching the platform he stated that he had sent in his card before Mr. Melish had spoken, because he felt that some injustice had been done to the workingman. But after that address he saw no need for taking up the time of the audience except to apologize for having done so.

[The reports of the sessions for Friday, the final day, will be printed in next week's issue.]

MEMORIAL SERVICES IN PHILADELPHIA FOR THOSE LOST IN THE OCEAN DISASTER

(Continued from page 868.)

Neither did the rain daunt the members of the Drexel Biddle Bible classes, who held a union service, the same evening, at the Church of the Holy Trinity. Before the service, they marched, 700 strong, around Rittenhouse Square, headed by a band, and singing heartily "Onward, Christian Soldiers." Mr. A. J. Drexel Biddle led the procession and also spoke briefly in the church. The address of the evening was given by the rector, the Rev. Floyd W. Tomkins, D.D.

On Monday afternoon, April 22nd, a conference was held at the Church House under the auspices of the Social Service Commission, to discuss possible lines of activity in the diocese. Bishop Rhinelander presided and addresses were made by Clinton Rogers Woodruff on "Diocesan Activities," and by Franklin Spencer Edmonds on "A Programme for the Parish." The Rev. F. M. Crouch, field secretary of the joint commission, was present and answered questions on the subject. About forty clergy and lay people attended the meeting including a number of former members of the Christian Social Union.

On the Second Sunday after Easter, the George C. Thomas Memorial parish house of the Memorial Church of St. Paul, Fifteenth and Porter streets, was dedicated by Bishop's Rhinelander and Garland. The house is very complete and gives splendid equipment for the work of this parish, which reaches a large population in South Philadelphia. The Rev. Edwin S. Carson is rector of the parish.

Items of Interest

THE THIRD SUNDAY AFTER EASTER "HONOR ALL MEN."

How'er abounding thy advantages,
Though born the scion of a valiant race,
Though stainless name be thine, corporeal grace,
Keen intellect and large capacities—
Which skilful training, teachings, guidances,
Have ripened—competence and honored place,
The clasp of friendship and love's fond embrace,
And, more than all, worth and all purities,

Yet thou thy brother man shalt not despise,
Though he be not endowed with gifts like thine;
Though he be dull, uncouth, untrained, unwise,
Though circumstance and character combine
To embase him, look with discerning eyes,
And thou shalt see in him somewhat divine.
JOHN POWER.

Church Kalendar



- Apr. 28—Third Sunday after Easter.
" 30—Tuesday. Eve of SS. Philip and James.
May 1—Wednesday. SS. Philip and James.
" 5—Fourth Sunday after Easter.
" 12—Fifth Sunday after Easter.
" 16—Thursday. Ascension Day.
" 19—Sunday after Ascension.
" 26—Whitsunday.
" 27—Monday in Whitsun-Week.
" 28—Tuesday in Whitsun-Week.
" 29—Wednesday. Ember Day. Fast.
" 31—Friday. Ember Day. Fast.

CALENDAR OF COMING EVENTS

- May 1—New Mexico Dist. Conv., Silver City.
" 1—Western Massachusetts Dioc. Conv., Great Barrington.
" 1-8—Dedictory Functions, Bethlehem Chapel of Washington Cathedral.
" 7—New Jersey Dioc. Conv., Mount Holly.
" 7—Pennsylvania Dioc. Conv., Philadelphia.
" 7—South Carolina Dioc. Conv., Beaufort.
" 8—Arkansas Dioc. Council, Little Rock.
" 8—Delaware Dioc. Conv., Milford.
" 8—Georgia Dioc. Conv., Savannah.
" 8—Kearney Dist. Conv., North Platte, Neb.
" 8—Tennessee Dioc. Conv., Knoxville.
" 8—Texas Dioc. Council, Houston.
" 8—Washington Dioc. Conv., Washington.
" 8—West Texas Dioc. Council, San Antonio.
" 9—Salina Dist., Conv., Kingman, Kan.
" 12—Western Colorado Dist. Conv., Durango.
" 15—Alabama Dioc. Council, Birmingham.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ARIZONA.

Rt. Rev. J. W. Atwood, D.D.

CHINA.

HANKOW:
Miss Elizabeth P. Barber of Anking.
Deaconess Edith Hart of Hankow.
Rev. S. Harrington Littell of Hankow.
Rev. Dudley Tyng of Wuchang.
Miss M. E. Wood of Wuchang.

WUHU:

Rev. and Mrs. C. F. Lindstrom, of Kiukiang.

JAPAN.

KYOTO:

Rev. K. Hayakawa, of Osaka.

NEVADA.

Rt. Rev. H. D. Robinson, D.D.

THE PHILIPPINES.

Mrs. Anne Hargreaves, of Baguio.

SPOKANE.

Rt. Rev. L. H. Wells, D.D.

UTAH.

Rt. Rev. F. S. Spalding, D.D.

Personal Mention

THE REV. THADDEUS A. CHEATHAM of Pinehurst, N. C., will be in charge of St. Bartholomew's Church, Pittsboro, N. C., from May 1st to December 1st.

THE REV. FRANK S. COOKMAN, formerly assistant minister of St. Thomas' Church, New York, will become rector of Christ Church, Red Hook, N. Y., early in May.

THE address of the Rev. ALFRED GOLDSBOROUGH is changed from 96 Hazelwood avenue, to 635 Laurel avenue, Bridgeport, Conn.

THE address of the Rev. RICHARD R. GRAHAM has been changed from "The Rectory," Wickford, R. I., to 118 Washington street, Norwich, Conn.

THE REV. THOMAS A. HAUGHTON-BURKE has accepted a call to the rectorship of Christ Church, Rockhill, Montgomery County, Md., and will enter upon his new duties on May 1st. He succeeds the late Rev. Thomas James Packard, D.D., who was rector of the parish for fifteen years.

THE REV. CHARLES HELY-MOLONY, for several years rector of St. Andrew's Church, Detroit, Mich., has accepted the rectorship of St. Paul's Church, New Albany, Ind., and expects to assume active charge on or about May 1st.

THE address of the Rev. J. ALEXANDER O'MEARA, D.D., for the next two months will be Alexeyevskaya 5, Log 4, St. Petersburg, Russia.

THE address of the Rev. W. W. RAYMOND has been changed to 8 Seneca street, Baldwinsville, N. Y.

THE REV. ROBERT J. THOMSON, for several years in charge of St. Agnes' Chapel, Little Falls (diocese of Newark), has accepted the rectorship of St. John's Church, Dover, N. J., in succession to Archdeacon McCleary, who resigned to become General Missionary in the diocese of Newark. These changes are effective on May 1st.

THE REV. CHARLES TOWNSEND, rector of Christ Church, Bordentown, N. J., has accepted the rectorship of the Church of the Good Shepherd, Rosemont, Pa., and should be addressed at the latter place after May 1st.

ORDINATIONS

DEACONS

OHIO.—On Friday, March 29th, in the Church of the Incarnation, Cleveland, Ohio, Mr. W. H. ROGERS and Mr. LUKE J. BOUTALL were ordained to the diaconate by Bishop Leonard. The Rev. Mr. Rogers is in charge of St. Mary's Church, Cleveland, and the Atonement Mission. The Rev. Mr. Boutall has been placed in charge of St. Thomas' Church, Berea, Ohio.

DIED

ENDRES.—At Boston, Mass., April 16th, BERTHA WINDRAM ENDRES, daughter of the late William J. Windram, and wife of George Howe Endres.

HUDSON.—In Burleigh, Vt., on April 1st, in his 85th year, Mr. GEORGE HUDSON.

JOHNSTON.—Entered into rest on March 12, 1912, at the home of her sister, Mrs. Charles B. Sumner, Delavan, Wis., MARY M. JOHNSTON of Salisbury, Conn.

SMART.—At Ketchikan, Alaska, April 10, 1912, in the confidence of a certain faith, LOUISA SMART, deaconess and worker in St. John's mission parish, entered the rest of Paradise.

RETREATS

The annual retreat at Kemper Hall, Kenosha, Wis., for the Associates of St. Mary and other women, will begin with vespers, Tuesday, June 11th, and close with the Holy Eucharist, Saturday June 15th, the Rev. Father Schlueter, vicar of St. Luke's, Trinity Parish, New York City, conductor. An early notification of attendance is requested. Address, THE MOTHER SUPERIOR.

MEMORIALS

REV. BENJAMIN WARREN ATWELL, D.D.

The many friends of Dr. Atwell will be saddened at the news of his death. He died at Newton, Mass., on the morning of March 28th, shortly after midnight. He had suffered from a valvular weakness of the heart for many years, and his death, though sudden, was not unexpected.

Dr. Atwell was born in Wakefield, Mass., in 1838. He was educated at the Lowell High School, and St. Lawrence University. He received the degree of S. T. B. in 1861.

Dr. Atwell was the pastor of the Universalist parish in Newburyport in 1862. He came into the Church in 1864, and was ordained deacon and priest by Bishop Clark in 1866. He served in the diocese of Rhode Island in Providence at Grace Church, as assistant to the Bishop, and then as rector of the Church of the Messiah. Then he took the rectorship of St. Stephen's, Lynn, Mass. At the invitation of Bishop Neely he went to Maine as rector of St. Thomas' Church, at Camden, and to organize a school for boys. In 1885 he returned to Rhode Island as rector of Immanuel, Manville. Afterwards he was assistant minister at Trinity Church, Pottsville, Pa. Bishop Bissell called him to

Vermont as general missionary of the diocese. After this he was rector of Trinity Church, Shelburne. He was secretary of the missionary committee of the diocese. He resigned the parish at Shelburne in 1904, and went to live at Burlington. In 1906 he removed to Newton. It was a source of gratification to him to be of service to the rector of Grace Church.

The University of Vermont gave him the degree of D.D. in 1901.

Dr. Atwell married Miss Ellen Maria Allen, of Canton, N. Y. A daughter, Mrs. Edward E. Dearborn, of Newton, survives him.

The funeral services were held at Grace Church, Newton, on Monday in Holy Week, April 1st. There was a celebration at 9:30 by the Rev. John Gregson. The office for the burial of the dead was said in the church at 10:45 by Archdeacon Babcock who read the sentences, the Rev. Laurens McLure read the lesson, the Rev. Mr. Gregson said the Creed and the concluding collects. The interment was at Springfield, where the Rev. E. C. Bennett of Centredale, R. I., and the Rev. Mr. Gregson read the service of Committal.

In the course of his active and useful life Dr. Atwell was a successful reader, and teacher of elocution. A small book of which he was the author testifies to his industry and proficiency. His sermons were not only well written, but were also well delivered, and he was an acceptable preacher. A devoted, intelligent, and faithful Churchman, and capable of making friends among those who differed with him, and keeping them, he bore himself as a gentleman, with marked courtesy and dignity. Generous with his means, kindly and charitable in his judgments, he will be mourned by many friends who knew his gentle and loving heart.

ROBERT MURRAY, JR.,

E. C. BENNETT,

JOHN GREGSON,

Committee of the Clergy.

CATHERINE C. BIDDLE

On a perfect day in March, all that was mortal, of Catherine C. Biddle, was laid to rest, on the banks of that river, which flows through the city; where nearly the whole of her long life was spent—it was indeed a long life attaining nearly a score of years beyond the four-score allotted by the Psalmist to man—and it was a life full of good works, which will live on to yield their fruit through all the coming years.

Taking a deep interest in all that was going on and retaining all her faculties till the last, she was a source of wonder and delight to all who knew and loved her—and to know her was to love her. Truly she well merited the name many gave her while still with us in the flesh of "Saint Catherine."

Born in Philadelphia, November 17th, 1816, the daughter of Charles and Ann Biddle, she was educated in Lexington, Kentucky, returning to her native city in 1846. She began her church work in old St. Luke's, Philadelphia, under Bishop Howe, its then rector.

She first taught Sunday school and afterwards gathered about her a class of young ladies some of whom "remain unto this present" and who can never say enough of the influence her teaching and example had upon their lives.

When the Civil War broke out she went to St. Louis, where her family had large real estate interests; while there she with her three sisters, devoted all their time to visiting in the army hospitals carrying comforts to the men as well as ministering to the sick and dying.

In 1862 she returned to Philadelphia and in the following year began what was to be the great work of her life at the Episcopal Hospital Mission. Out of this Mission work have grown three Mission churches; 1st, St. Luke's; and 2nd St. Barnabas; 3rd St. Nathaniel's. It was with St. Luke's that Miss Biddle was chiefly associated and it was in great part due to her indefatigable work and labours that there resulted one of the finest churches and parish buildings in the city. About ten years ago Miss Biddle found it necessary, on account of her advancing years, to withdraw from active duty in connection with the work to which she had given the best years of her life.

The day she was buried, one whom she had rescued from a careless life came to her home, asking to be permitted to look once more upon the face of one who had been to him as an angel of God. He frankly said that all he was and all he had was due under God to her persevering efforts to win him from a dissolute life and he was but one of hundreds who would bear a like witness.

When the stroke came which told her the end was near, she bowed in submission and patiently waited for the door to open through which she was to pass to the nearer Presence of her Lord and to join those dear sisters who younger than she by many years had all preceded her to the waiting world.

"I know," she said as she lay helpless, "whom I have trusted all these years and He will not fail me now."

Not long before the end came she received

her last Communion from her rector, who said he felt he was ministering to an angel of light and not to one still in the flesh.

Her Bishop (the Rt. Rev. Philip Mercier Rhinelander) visited her and gave her his blessing; and so she departed full of years and honors and many rise up and call her blessed.

"Though oft depressed and lonely,
All our fears are laid aside;
If we but remembered only
Such as these have lived and died."

MRS. W. J. COOK

The rector and vestry of the parish of the Good Shepherd, Jacksonville, Florida, desire to put themselves on record as expressing their grief at the loss they have sustained, individually and as representatives of the parish, in the "falling asleep" of Mrs. GEROGIA MATILDA (MAXWELL) COOK, wife of W. J. COOK of this city and parish.

For many years Mrs. Cook has been closely identified with all the activities of our parish and congregation. As a member of the woman's guild and as choir-mother she has set an example of earnest and enthusiastic performances of duty as beautiful as it was faithful. What might be called her duties, however, constituted but a small part of her activities. They were in reality only the beginnings of her loving service for others. Indeed on the afternoon of her answering the summons from on high, though far from well, she left her home in the interest of an Easter surprise, which she was preparing for the rector of the parish. Wherever her own gentle nature could discover an opportunity to do a kindness to others, there would be found Mrs. Cook's ministering hand.

She fulfilled as few do the Apostle's injunction of being, "kindly affectioned," "tender hearted," "forgiving as God for Christ's sake hath forgiven us," "seeking not her own," "preferring others to self." The benison of the Most High rested upon her, for she illustrated in her life the teachings of the Saviour of the World. "Blessed are the merciful for they shall obtain mercy. Blessed are the pure in heart for they shall see God."

We tender our sympathy to her husband in his loneliness and to her children in their bereavement, with the prayer that they may be comforted with a sense of God's goodness and that He may lift up upon them the light of His countenance and give them peace.

(Signed) J. LINDSAY PATTON,
Geo. R. DE SAUSSURE,
C. B. ROGERS,
Committee

TOWNSEND WOLCOTT

In Memoriam. TOWNSEND WOLCOTT, April 29th, 1910. "Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL.

WANTED.—Rector. P. E. Church. Single Man. For Four Months. Salary \$75 a month. Address, E. S. SKINNER, Reg., Stevensville, Md.

WANTED.—An unmarried, enterprising priest for small but important parish with a future, on the Eastern coast. Light salary at first. Give name and address. Address "PARISH," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL.

ARCHDEACON of mid-western diocese can take supply during July and August, or August and September. Catholic, extempore preacher. Usual remuneration and rectory. Send particulars to "A B C," care LIVING CHURCH, Milwaukee, Wis.

WANTED towards defraying expense of summer outing, a locum tenency for July, or for July and August, preferably on the New England coast, by a priest with small family. Address "M," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, rector of a parish in the Middle West desires to supply a parish in Philadelphia, New York, or Brooklyn, or at the

seashore through July and August. Address, **PRIEST**, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST seeks charge of parish within two hours of New York, during July and August, with use of rectory. Address "MUSICAL," care LIVING CHURCH Office, 416 Lafayette Street, New York City.

POSITIONS WANTED MISCELLANEOUS.

ORGANIST AND CHOIRMASTER, first-class man desires immediate position. Fine player, expert, successful trainer, conductor and well-known recitalist. Cathedral trained, graduate of London, England, and pupil of the late Sir John Stainer, Churchman. Ten years American experience. Highly recommended by clergy and eminent musicians. Address "ORGANIST," 5361 Wingohocking Terrace, Germantown, Pa.

YOUNG WOMAN, having knowledge of shorthand and experienced as secretary and companion, desires position near Philadelphia, or travel in this country or abroad. Clergymen of the Pennsylvania Diocese will give references. Address "PHILA," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED KINDERGARTNER desires Fall engagement. Parochial or Day Nursery. New York. Address, "St. A.," care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, experienced in parish work, desires position in the East. Address Deaconess, LIVING CHURCH, Milwaukee.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address **SISTER IN CHARGE ALTAR BREAD**.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. The SISTERS of St. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PARISH AND CHURCH

AUSTIN ORGANS.—The Austin Organ Company will build the new three-manual organ for St. Paul's, Elkin's Park, Philadelphia; four-manual for All Saints', Providence; two-manual for St. Michael's, Bristol, R. I. These contracts just awarded. They are all interesting specifications and somewhat unusual. Information cheerfully furnished. **AUSTIN ORGAN COMPANY**, 180 Woodland Street, Hartford, Conn.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

WANTED.—A second-hand three manual organ, standard make. Give manufacturer, dimensions, age, full specifications, present location, and lowest spot cash price. Address "ORGAN," care LIVING CHURCH, Milwaukee, Wis.

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ORGAN.—If you desire an organ for Church, school, or home, write to **HINNERS ORGAN COMPANY**, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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CHURCHES looking for **RECTORS** or **ASSISTANTS**, or for **ORGANISTS** and **CHOIRMASTERS**, please write to **THE JOHN E. WEBSTER CO.**, 116 Newark avenue, Jersey City, N. J., late of 136 Fifth avenue, New York.

PARISHES may engage **ENGLISH ORGANISTS** of splendid talent, to arrive from England this month and following months.

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NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address, **REV. E. A. LARRABEE**, Nashotah, Wisconsin.

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DELIGHTFUL and reliable tour including six days' cruise in Norway, sailing on the *Clereland*, June 20th. Also England to Naples, sailing *Carmania*, August 10th, returning October. Both organized and conducted by the **REV. ANDREW J. GRAHAM**. Send for booklet. Address New York Travel Club, 250 Huntington avenue, Boston, Mass.

RECOMMENDED by the Rev. Dr. Houghton, Church of Transfiguration, New York. Delightful tour 8½ weeks. Seven Countries. Auto through Touraine. Experienced conductor, thoroughly familiar Europe, five languages. Sir Fred Y's daughter, chaperon. July 3rd. **MISS STEEDMAN**, Hotel Astor, New York.

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as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and nine-tenths per cent. of the amount of money passing through its treasury. Leaflet No. 956 tells the story. It is free for the asking. Address

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NOTICES

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for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, **REV. ELLIOTT WHITE**, 960 Broad Street, Newark, N. J.

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67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief. It is the only national, official, incorporated society.

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REV. ALFRED J. P. McCURE, *Treasurer*,
Church House, Philadelphia, Pa.

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M. J. Whaley, 430 Fifth Ave.

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BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.

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Broad Street Railway Station.

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M. M. Getz, 1405 Columbus Ave.

A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.

Woodward & Lothrop.

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H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenberg, Ellcott Square Bldg.

Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.

The Cathedral, 117 N. Peoria St.

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Morris Co., 104 S. Wabash Ave.

A. Carroll, 720 N. State St.

C. McDonald, 6 W. Washington St.

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INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOK REVIEW

The following notice is from the *Holy Cross Magazine* for April.

Duty and Conscience, Addresses at a Parochial Retreat, by Edward King, D.D., Late Bishop of Lincoln. London: Mowbray and Co. Milwaukee: The Young Churchman Co. 80 cents. (85 by mail).

"The addresses were given by Dr. King while he was Canon of Christ Church, and Regius Professor of Pastoral Theology at Oxford. These notes, as here printed, we are told in the preface, were made by one who attended the Retreat. These addresses come with the winning power of the personality of the speaker. The form, it may be, is lacking in literary finish, but this very homeliness at once puts us close to the preacher. The subject is eminently practical, and the treatment, if searching and profound, is yet wonderfully simple. Such words cannot fail to be helpful to many, now that they appear in print, for they have certainly proved helpful to a smaller circle of listeners in the past."

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BOOKS RECEIVED

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FROM THE AUTHOR.

The Church in Saint Paul. By William C. Pope.

PAMPHLETS

The Round Robin Series II. Followers of the Trail IV.—*The Trail of the Happy Hunting Grounds.* By Sarah Lowrie. Price, 10 cents.

"THE FATHER OF HIS COUNTRY" was a devout communicant of the Episcopal Church. An incident is related which is illustrative of Washington's religious habits. A visitor in the halls of Congress asked how he could distinguish Mr. Washington of Virginia. The reply was: "You will know him easily when Congress is at prayer. Mr. Washington is the gentleman who kneels down."—*Selected.*

THE CHURCH AT WORK

MEETING OF THE MASSACHUSETTS CHURCH UNION

AFTER HAVING been in a more or less moribund state for several years the Massachusetts Church Union, which is a branch of the American Church Union, became a decidedly revived body on April 15th when it held a dinner at the Hotel Tueleries, Boston. From every point of view the dinner was a success and the only regrettable feature was the absence of one of the speakers, Ralph Adams Cram, the widely-known Boston architect, who had been taken suddenly ill that same day. The Rev. Dr. van Allen was the toastmaster. On his right sat Bishop Webb of Milwaukee, and on his left Frederic Cook Morehouse, editor of the *LIVING CHURCH*. At the same table were the Rev. Dr. Frank L. Vernon, Dean of St. Luke's Cathedral at Portland, Me., the Rev. Charles N. Field, S.S.J.E., the Rev. Hughell E. W. Fosbroke, professor at the Episcopal Theological School at Cambridge, the Rev. Dr. Leonard K. Storrs of Brookline.

Speaking of the reason that the Massachusetts Church Union has for being, Dr. van Allen quoted the famous saying of President Lincoln, "This nation cannot endure half free and half slave." This he said is true of things ecclesiastical and as a Church we cannot exist half catholic and half protestant. The Church cannot endure radically divided; it cannot endure half congregational and half sacerdotal. He went on to say that all about us there are sects and denominations enough to satisfy every taste; in their manner of organization they conform to the political system of the land. It is our purpose to bear witness unflinchingly and without any compromise to the truth. There needs to be an activity of defence; an activity of attack and an activity of education. We must work especially for this latter because the opponents of what we stand for are in good faith though in error; we believe they are acting honestly but ignorantly, and a large part of the work of the American Church Union and of the Massachusetts Church Union must be one of education.

Bishop Webb was given the most cordial sort of greeting, the entire assemblage standing as he arose to speak. He spoke on "The training for the Christian Ministry." Much of what the Bishop said concerned his own personal experiences in the large diocese over which he ministers, and what he has been through has convinced him that there is an urgent need of more good men in the ministry. He said that few in the East could realize that he has places in his diocese that are as far removed as Portland, Me., is from Baltimore, a statement which really did surprise some of those who do not appreciate the size of some of the dioceses of the West or middle West. He pointed out that the Church centres around the altar, the Holy Eucharist, and he said that in going about in his diocese he is convinced that the Church must show that it has something to give. "If I have not something to give there is little use in trying to create an interest especially in such places where the people never even have heard of the Episcopal Church." In many towns there was a distinct opposition encountered, and the Bishop related the story of how one place

after another in one of the Wisconsin towns was refused for the use of a confirmation service. "We Bishops of the middle West feel the strain tremendously through our inability to supply the need. It is not a question of supply and demand, but a question whether we are going to take the Church to souls that need it. There is a distinct longing for the Church in the middle West. It is a laymen's problem, this need of ministers. What is it that stands in the way of more men not studying for the ministry? It is first the lack of piety at home. This is the root of the trouble. The luxury of materialism is another obstacle; then there is the general unrest as to the faith, for a man does not want to go out with an uncertain message. Those parishes where the preaching has no uncertain sound are the ones which send out the most candidates for the ministry. Another problem that confronts us; we have lost the middle class both in this country and in England, and in the case of the latter country it is because the Church is dying of dignity. As I look over my diocese some of our best men are those who have had a business training. You cannot educate a man in a certain way and then expect him to remain contented in some little commonplace town where there are few of those opportunities to which he has been used, where there are few, only a few college men, and with no chance to gratify one's taste for music or art." In conclusion he made a fervent plea for more men properly trained.

"A Constitutional Study of the Church" was Mr. Morehouse's topic. He called attention to the year 1789, which he spoke of as a noble year. He pointed out that the constitution of the Church was two years older than that of the nation, and then proceeded to go into an analysis of the various events which have made the Church what she is, constantly making it plain that one cannot review only a part of the Church's history and think he has the whole; he must go back and back until he reaches the upper chamber when the Church first was instituted. The only true way to solve the problem is to take a true perspective and not a false perspective. Some stand for a part, others for the whole. It is the conception of the Church that is the issue, and when one gets the true perspective, then it becomes clear that the Church is Catholic not only in name but in fact.

Dean Vernon spoke on "The Church and Reunion." He said in part: "On a certain day in March, four boys appeared in school with green ribbons tied in each of their buttonholes. Their teacher thereupon began questioning them as to the significance of the green ribbon. 'Michael,' said she, 'why do you wear the green ribbon?' 'Because the great and glorious Patrick,' answered Michael, 'was patron-saint of Ireland.' 'Oh,' said the teacher, 'And Fagan, why do you wear the green ribbon?' 'Because my father belongs to the Ancient Order of Hibernians.' 'Oh,' said the teacher. 'And Dennis, why do you wear the green ribbon?' 'Because to-day is my birthday and Patrick is my patron-saint.' 'Oh,' said the teacher. 'And Isaac, why do you wear the green ribbon?' 'Because,' answered Isaac, 'the other fellows said they would smash my head for me if I didn't.'

"That story represents one kind of advocate of Church unity. The other kind are just as much mistaken in the opposite direction. They are looking about to see how much they can afford to give us. The third kind is the stand taken by the Massachusetts Church Union.

"We go into our churches and the first thing that strikes us in many of them is an atmosphere of unreality. There is the same atmosphere of unreality about many of us clergymen. We have not grasped the basis of religion. The form is there, but not the content. The ritual is there, but not religion. I hate the name 'High Church Episcopalian.' I abhor it. As men let us not draw distinctions like that. Leave questions about Churchmanship to the Woman's Auxiliary. What difference does it make whether one wears a black or a colored stole? The two can meet on a common ground of religious consciousness. That is what we need—more religion in our churches. That is the flower; ritual, its perfume. That is the bush; ritual, the rose. Instead, some of us try to create the flower without waiting for the bush. We pin on artificial roses where there is no bush. But once we have the basis of true religion, then the service may be as ornate as you please. The flower will produce of itself the perfume.

"Now, I find four stages in this religious background. The first is the religious consciousness. We must bear in our innermost hearts an actual realization of the presence of Jesus Christ in our lives, spiritualizing their common-placeness. Out of this grows the religious conscience—the hearkening to the commands of Jesus Christ, perfect harmony with His Spirit directing our every act. Then indeed comes the Catholic consciousness—the sense of the unity of the Church of Christ, His Spirit working in it through all time and change, the same yesterday, to-day, and forever. The final stage is the Catholic conscience—obedience to the dogmas of that Church as the workings of the Spirit within, not to any one part but to the whole of the Church."

BENEDICTION OF BISHOP McVICKAR MEMORIAL CROSS

THE MEETING of the Clerical Club at the Bishop McVickar House, Providence, R. I., on April 15th, was made the occasion for the benediction of the granite cross which marks the grave of Bishop McVickar in St. John's churchyard, adjoining. An interesting address was given by the Rev. James L. Tryon, secretary of the Massachusetts Peace Society, on "The Peace Movement." Prayers were said by Bishop Perry for those in peril at sea, in view of the news just received of the loss of the steamer *Titanic*.

At 4 o'clock the procession was formed for the service of benediction of the monument. A vested quartet from the choir of St. John's Church led the way, followed by the clergy present unvested, about thirty-five in number, the designers of the monument, Mr. Wallace Howe of Bristol, and Mr. F. Ellis Jackson of Providence, and lay members of the monument committee. These were followed by the crucifer, the Rev. Harold L. S. Johns, the vested clergy, the Rev. Dr. George McClellan Fiske, the Rev. Joseph M.

Hobbs, chairman of the monument committee, the Rev. Scott Kidder, D.D., the Rev. Herbert C. Dana, and the Rt. Rev. James DeWolfe Perry, D.D. Psalms 1, 15, and 23 were recited as the procession wended its way from the Bishop McVickar House, through the grounds, and down the flight of stone steps into the quiet churchyard. The hymn, "For all Thy saints," was sung, and the Creed said, followed by dedicatory prayers by Bishop Perry. The Rev. Dr. Fiske then made a short address calling to mind the noble work of Bishop McVickar and the great love in which he was held by all the people, his death and the deep sorrow of the whole diocese at the time of his burial. He called attention to the beauty and simplicity of the monument made of one stone of Rhode Island granite, befitting the simplicity of life and strength of character of him whom it commemorates. The burial anthem, "I heard a voice from heaven," was then sung by the choir, and the Bishop closed the service with prayers and the blessing of the grave.

The monument is a stately cross of West-erly granite, and bears upon the base on one side a bishop's mitre and the words "William Neilson McVickar, Sixth Bishop of Rhode Island. Christ's Faithful Soldier and Servant Unto His Life's End." On the reverse side, "Born 1843. Died 1910. 1898-1903 Bishop Coadjutor. 1903-1910 Bishop of Rhode Island."

SUNDAY SCHOOL CONVENTION OF THE FIFTH DEPARTMENT

THE SUNDAY SCHOOL CONVENTION of the Fifth Department (Department of Sewanee) will meet at Sewanee, Tenn., on Wednesday, July 10th, at 3 P. M. Each diocese and missionary district within the department is entitled to five delegates. Low railroad rates have been secured and tickets will be on sale on July 8th. The Montegale-Sewanee Tariff should be asked for. Arrangements have also been made at Sewanee for board at a special rate for the week. The Sunday School Convention at its meeting in Knoxville, Tenn., adopted as the Convention Institute the Sunday School Conference and Institute of the Summer Extension Course of the University of the South, which will meet on July 9th to 14th inclusive, and the programme of which will be announced at a later date.

SOCIOLOGICAL CONGRESS

A SOUTHERN SOCIOLOGICAL CONGRESS has been called to meet in Nashville, Tenn., May 7th to 10th. The object of the Congress is to consider social problems peculiar to the South. Each governor of the southern states has appointed one hundred delegates, and the attendance will be large. The Rev. Mercer P. Logan, D.D., rector of St. Ann's Church, Nashville, Tenn., is a member of the executive committee of the congress.

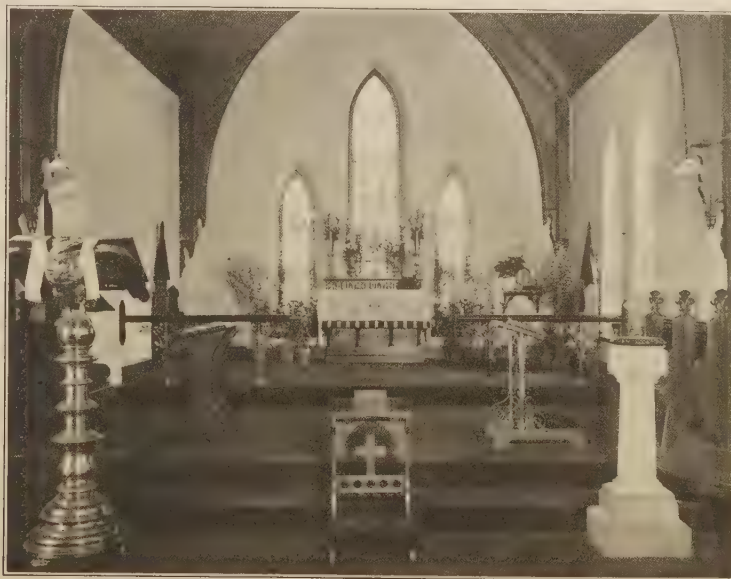
AN UNIQUE SERIES OF SERVICES

ON SUNDAY, April 14th, the Rev. Frank T. Cady of St. Joseph's Church, Port Alle-gany, Pa. (Diocese of Erie), closed a most successful series of motion picture services, conducted each Sunday afternoon since December 31st at the Grand theatre, whose auditorium has been filled each Sunday afternoon irrespective of the weather conditions. The service consisted of prayer, hymns, the Creed, motion pictures on biblical subjects, address and benediction. The last Sunday the service was for men only. Two reels or films were shown, "Sins of a Father" and "Cholera on the Plains," and in addition to the usual service, Dr. W. J. McGranor made an able address in language devoid of tech-

nicalities in which he made clear the fact that the sins of the "father are visited on the third and fourth generation" and from a strictly medical point of view indicated the paramount importance of personal morality and the value of sex hygiene. Others of Mr. Cady's advisory committee made addresses, and with himself dwelt upon the duty of parents to their children, especially that of imparting knowledge to them of the vital facts of life and its phenomenon. This audience was the largest of the season and manifested deep interest during the service and since by inquiry for further knowledge of the subject discussed. These services will be resumed in the fall.

THE POST CHAPEL, FORT MONROE, VIRGINIA

ON EASTER DAY the chapel of Cornelius the Centurion, within the walls of Fort Monroe, Va., was attended far beyond its seating



THE POST CHAPEL, FORT MONROE, VIRGINIA

capacity by the officers and families, and by the soldiers of the coast artillery of the U. S. Army. The offering amounted to \$111.10, the largest in the history of the chapel. The Sunday school mite-chest offering amounted to \$40.60. The number of communions was 101 at the two celebrations at 7 A. M and 11 A. M. A service was also held for the military prisoners in addition to the regular services.

An evening service of song is held in the large assembly hall of the Helen Gould Y. M. C. A. (Army) of this post every Sunday night, at which an illustrated sermon by the chaplain (illustrated by lantern slides or moving pictures), attracts hundreds of officers and soldiers, over-taxing the capacity of the chapel and requiring the use of the Y. M. C. A. hall in the cooler seasons, and open-air services in summer. The frame chapel is a memorial, erected by Col. Julian McAllister as a thank-offering on his miraculous escape from an explosion of gun-powder in 1858, and with its unique and time-honored memorials is one of the most historic as well as hallowed spots at Fort Monroe. In its pews worshipped at some time or other nearly all the great heroes of the Civil War, and Jefferson Davis and family during his parole were regular attendants at its services.

A large hospital is visited daily by the chaplain, the Rev. William Reese Scott, also an enlisted men's school, a post school for children, and a large library, together with the visiting troops and officers.

RECENT DEATHS AMONG CHURCH-WOMEN

CHRIST CHURCH CATHEDRAL has lost its oldest communicant, Mrs. Johanna Sidney Hewett, widow of the late Dr. Robert Carson Hewett, whose death occurred on Tuesday afternoon, April 9th, in her ninetyeth year at her home in Louisville, Ky. She was a native of Lexington but for more than fourscore years had made her home in Louisville. For a great part of that time she had been prominently identified with the Cathedral and was especially interested in all mission work, and though lately the infirmities of age prevented her taking an active part, she always evinced the keenest interest in Church work and that of the Woman's Auxiliary particularly, and gave liberally of her time and means. She is survived by one son and one daughter and by a number of grandchildren and great grandchildren. The burial services were held at the Cathedral on Thursday afternoon.

April 11th, the Very Rev. Charles Ewell Craik, D.D., Dean, officiating.

WORD HAS just been received at her former home in Lutherville, Baltimore County, Md., of the death, on April 10th, at Ketchikan, Alaska, of pneumonia, of Deaconess Louisa Smart. Miss Smart was a native of Baltimore and a graduate of the Philadelphia Training School. She spent five years in mission work in the mountains of Virginia before going to Alaska, and had been stationed at Ketchikan for the past three years, where she had done most faithful and successful work in connection with St. John's mission, chiefly among the natives, who were her special wards. She is survived by three brothers. Her body will be sent to Baltimore.

MRS. CAROLINE COOK PARRISH, mother of the Rev. Herbert Parrish, rector of St. Luke's Church, Baltimore, Md., died on Sunday, April 14th, at the rectory, aged 83 years. Mrs. Parrish was the wife of the late Judge J. H. Parrish of Grand Rapids, Mich., who died about 10 years ago. Besides the Rev. Mr. Parrish, she is survived by three daughters. The funeral services were held on April 15th, the Rev. M. C. Mayo of St. Stephen's Church, officiating, the interment being at Grand Rapids.

MISS ELLEN O. WILMER, a most devoted and loyal communicant of St. Paul's Church, Baltimore, Md., for many years, and at one

time in charge of the work at St. Paul's House, lately entered into rest after a long and painful illness. The funeral services were conducted by the rector, the Rev. A. B. Kinsolving, D.D., assisted by the Rev. J. S. B. Hodges, S.T.D., the rector emeritus, and Bishop Harding of Washington, an old friend.

MINNEAPOLIS RECTOR HAS BUSY WEEK

THE REV. JAMES E. FREEMAN, rector of St. Mark's Church, Minneapolis, Minn., spoke before the National Church Congress at St. Louis on Thursday evening, April 18th, his subject being "The Good and Evil in Labor organizations." On Saturday morning he addressed the Conservation of Religion Congress at Carnegie Hall, New York City, on "The Church in the 20th Century." On Sunday afternoon he addressed a mass meeting of men held under the auspices of the Men and Religion Movement in Brooklyn, on "Some Essentials of Christian Leadership." On Tuesday, April 23rd, he preached to the students of Columbia University in the University chapel.

MEMORIALS AND OTHER GIFTS

ON EASTER DAY there was unveiled in the Church of St. John the Evangelist, San Francisco, Cal. (the Rev. E. H. Benson, rector), a large stained glass window representing the Ascension. It is in memory of the late senior warden of the parish, Mr. Frederic Herschel Eichbaum and his wife, Josephine Eastland Eichbaum. Mr. Eichbaum entered into the rest of Paradise in June, 1910, and his wife some years before him. The window is seventeen feet by thirty, and occupies the space in the east end of the chancel over the altar. The church has an unusually high ceiling, being built after the general model of King's chapel, Cambridge. The window is given by the children of Mr. and Mrs. Eichbaum. The congregations in St. John's church on Good Friday and Easter were the largest since 1906. The Easter offering was in the neighborhood of \$800, and was devoted to parish expenses.

ST. PHILIP'S MISSION, Fruitvale, Cal., has lately received two gifts for the altar. On Palm Sunday an alms basin, made of highly polished black walnut, was blessed by the priest in charge, and used for the first time. It is the gift of the Rev. T. Dowell Phillips, a clergyman belonging to the diocese of Chicago, but now residing within the boundaries of this mission. On Easter Day, the Rev. M. D. Wilson, priest in charge, blessed a handsome pair of altar vases, given by the wife of the clergyman in memory of her sister, Miss Alice Wilson of New Haven, Conn., who entered into the rest of Paradise, April 20, 1911. The number of communions made on Easter Day was the largest in the history of St. Philip's. It was the first time there has been an early celebration of the Holy Eucharist in this mission.

THE CHANCEL of St. Andrew's Church, Pittsburgh, Pa., has lately had added to its adornments a pair of sanctuary candelabra, standing on either side of the altar. They are of solid antique bronze, ten feet high, and seven-branched, and were dedicated with an appropriate service on Sunday, March 24th. They were given by Miss Marie Louise Jackson, as a memorial of the Rev. William Preston, D.D., rector of the parish from 1841 to 1850, and again from 1856 to 1873.

CONTRACT LET FOR NEW CHURCH AT DURAND, MICH.

DURING Easter week the vestry of St. John's Church, Durand, Mich. (the Rev. Lionel C. Dillford, priest in charge), let the contract for the building of the new church

at a cost of \$7,225, to Reichman Bros., Kalamazoo, Mich., and is to be completed by August 1st. The style of architecture is Gothic and the plans were drawn by Rogers & Borush, Detroit, Mich. The chancel will not be built at this time, but will be arranged for later under separate contract. The mission has over \$4,000 available with a site paid for, costing \$2,500. The material is to be field-stone to the water-table with brick finish and shingle roof. The work will commence immediately.

RECENT DEATHS OF THE LAITY

ST. PAUL'S parishioners were called upon to mourn the loss of their senior warden, Joseph W. Woods on April 15th. His death occurred at his home in Chestnut street at the age of eighty-two years. He had been junior and senior warden of St. Paul's for more than thirty years, and had been active in the Church. Of his surviving children one, Mrs. Harriette Woods Sprague, is the wife of the Rev. Philo W. Sprague, rector of St. John's Church, Charlestown. The funeral, which took place two days later, was conducted by Bishop Lawrence assisted by the Rev. Dr. Rousmaniere, rector of the parish, and several other clergymen, who had been associated with St. Paul's in previous years. Another death in Boston during the week was that of William Gray Brooks, last surviving brother of the late Bishop Phillips Brooks. He had lived a very retired life in Marlboro street, and was seventy-seven years of age. His funeral took place at Trinity Church and was conducted by Bishop Lawrence, assisted by the Rev. Dr. Mann of the parish.

CHRIST CHURCH parish, Greensburg, Pa., has met with a loss in the death of the Hon. George Franklin Huff, which took place at his winter home in Washington on Wednesday, April 16th. The funeral services were held at Greensburg, on Saturday, April 20th, and interment was in one of the local cemeteries. Mr. Huff was a man prominent in many lines of business in Greensburg and throughout Westmoreland County, and for several terms served as the representative in Congress of that county and the others comprised in that district.

DEATH OF MAJOR HENRY T. LEE

THE DIOCESE of Los Angeles has sustained a great loss in the death of its chancellor, Major Henry T. Lee, who entered into rest April 3, 1912. Major Lee was born, July 28, 1840, in Glen Cove, L. I. He was an instructor in Lafayette College at the outbreak of the civil war; he served as aide to Gen. Abner Doubleday during the war; came to Los Angeles in 1877, and since that time has been identified with all that stands for the highest and best in the city's life, and in the diocese. He was a delegate to the General Convention when the diocese of Los Angeles was organized, and has repeatedly represented the diocese at the General Conventions since. He was senior warden of St. Paul's pro-Cathedral. As chancellor of the diocese his service to the Church has been incalculable. A solemn witness to high integrity of his character was the presence in the procession at his funeral on the day before Easter, of two hundred men, in addition to the Bishop and clergy of the diocese, from the highest and best civic and commercial and social bodies of the community. The mayor and city council, the public service commission, of which Major Lee was president, the chamber of commerce, the California Club, the Sunset Club, the bench and bar, the Loyal Legion, the G. A. R., and the vestry of St. Paul's, all bore their testimony to the honor and esteem in which so scholarly a lawyer, citizen, and Churchman was held. Never has

the burial service been more majestically rendered in the diocese than on that occasion, when all felt that the life of Major Lee was in accord with that nobility of Christian character which the Resurrection crowns with eternal life.

DEATH OF EDWARD P. BROCKWAY

ON THE morning of Monday, April 22nd, Mr. Edward P. Brockway, a Churchman widely known throughout the dioceses of Milwaukee and Fond du Lac, died at the age of 80 years, at the residence of his son in Hartford, Conn. Mr. Brockway's early business life was passed at Ripon, Wis., as a merchant and banker, having come West from New York State in 1856, but for the past thirty years he was a resident of Milwaukee until about five years ago, when he and his wife left the West to live with their only son in Hartford.

Mr. Brockway was a man of the strictest integrity. He was deeply interested in the Church, and was always named as a deputy to the diocesan conventions when residing in the diocese of Fond du Lac or Milwaukee. He was a trustee of funds and property in the latter diocese, and a member of the Standing Committee during most of his residence in Milwaukee. He was also a member of the corporation of All Saints' Cathedral, and a devout member of the Cathedral congregation. His only daughter was a graduate of Kemper Hall, but died soon after her graduation as the wife of Mr. W. W. Wight, leaving an infant son. This son, named for his grandfather, is now a resident of Seattle, and his marriage was arranged for Thursday after his grandfather's death. As he was far from the scene of death, which had come unexpectedly, the news was kept from him, so as not to mar the festal occasion. His son, Wm. S. Brockway, graduated from Racine College, and is now a resident of Hartford. Mrs. Brockway's death occurred about two years ago, and her body was taken to Ripon, Wis., for burial, where the daughter was also buried. Mr. Brockway's body was brought to Ripon, where the burial took place on the 25th inst. from St. Peter's Church, the Rev. Fr. Chapman officiating. Both Kemper Hall and All Saints' Cathedral were large beneficiaries of Mr. Brockway's bounty, and his gifts to all Church objects were always liberal. He was a Catholic Churchman and a frequenter of the altar. His illness covered several months of suffering, but he was patient to the end. Easter morning was his last clear mental vision, but since then his mental powers were clouded. A layman ever faithful to the Church, has gone to his reward. R. I. P.

SERVICE HELD TO KEEP TITLE TO PROPERTY

ON THE afternoon of Low Sunday, a special service was held in the old and dilapidated church building at St. Matthews, Ky., by the Rev. Richard L. McCreedy, rector of St. Mark's Church, Crescent Hill, and a member of that congregation, some of whom formerly belonged to the old St. Matthew's mission. Services had been held there at irregular intervals for the past number of years, owing to its unfavorable location and to various other causes. The lot on which the church stands was deeded to the diocese in 1839 with the stipulation that should it cease for a period of five years from being used as a church, or have no religious services held there during that time the property was to revert to the donor or her heirs. Whether this condition has been fulfilled or not is a disputed question, but the Church people interested believed that it had and this special service was held in an effort to reclaim the property. The heirs, however,

claimed the contrary and it was stated through their attorney that the holding of this service on the above mentioned date would be forbidden on the grounds that the title of the Church to the property had already lapsed. However, nothing was done to interfere with the service and after Evening Prayer was said with as much dignity and solemnity possible in the exceedingly weather-worn building and unchurchy surroundings, Mr. Cready made an address setting forth clearly the circumstances, and the claims of the Church, the history connected with it, and stated that he and the members of his congregation would do all in their power to reclaim the property. Resolutions setting forth their position were adopted and signed by him and practically all the persons present, both men and women. As a result, suit has been filed in the circuit court against David Keller and Henry Ormsby, surviving trustees of the old St. Matthew's Church, now vestrymen of St. Mark's Church which has absorbed most of the former's members. The outcome is awaited with interest by all concerned in diocesan Church matters.

HEROIC WORK OF A KENTUCKY PRIEST

THE CHURCH in Western Kentucky has suffered considerably in the recent severe floods, particularly St. Paul's Church, Hickman. Its rector, the Rev. Henry J. Geiger, has been head of the Board of Relief and Chairman of all the committees, laboring with shovel and sandbag on the levees to prevent their breaking and when in spite of all efforts these protections gave way, he was among the first to turn rescuer to the weaker and unfortunate, wading and swimming in the deepening waters wherever women and children were to be succored and adding to his noble example cheery words of unflagging courage and hope. Those who are in a position to know, despite his modesty which seeks to pass over it, have paid high tribute to Mr. Geiger and his personal work and splendid yeoman service during all the dangerous and most trying period just past. A single and typical instance is related that Mr. Geiger with the help of another rescuer carried on a mattress from the second story window of one of the inundated houses of West Hickman an unfortunate woman with her babe but a few hours old, and in spite of the fact that the bed had to be held above their heads and the men were up to their shoulders in water. The house from which the poor woman was taken was directly in front of the break in the levee and would no doubt soon have been swept away. For several days St. Paul's Church, being in a favorable position, was used as a haven of refuge by scores of persons from the lower bottom before the government tents arrived. The situation has at this writing considerably improved and generous assistance has been sent from Louisville, from the Woman's Auxiliary and others.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Sunday School Institutes to be Held—Christ Church, Hartford, May Become Diocesan Cathedral

THE SUNDAY SCHOOL COMMISSION of the diocese has issued an announcement of a series of institutes to be held in the various parishes of Bridgeport during the latter part of April and the month of May. The sessions will be in the evening and will in each case be opened by devotions by the rector of the parish. The first meeting, April 17th, was at St. Luke's Church; there was an exhibit of Sunday School material; the speakers of the evening were Miss Milliken of Hartford, and the Rev. A. P. Greenleaf,

rector of St. Paul's Church, Wallingford. Other evenings devoted to special subjects were as follows: "A Boy Night," "A Teacher Training Night," "A Mission Night," and "A Picture Night" to close the series. Other subjects treated were: "Our Elementary Work," "The Aim of the Teacher," and "Grading the Sunday School." The speakers besides those above mentioned, were the Rev. C. C. Kennedy of Hartford, the Rev. J. B. Werner of Norwalk, the Rev. William P. Downs of New Haven, the Rev. George P. Gilbert, Missionary of Middlesex Archdeaconry, the Rev. William E. Gardner, secretary of the First Missionary Department, and the Rev. Franklin H. Miller of New Haven. The plans of the Commission ought to meet with success; they are a somewhat new method of bringing Sunday school work to the front, and the scheme should prove very beneficial to the children of the Church. The results will be watched with great interest.

IT HAS BEEN reported that the subject of a Cathedral church for this diocese will come up at the convention in June. Christ Church, Hartford (the Rev. James Goodwin, rector), has been spoken of as the church that would probably be chosen. This is the oldest church in Hartford and is of particular attraction architecturally as being probably the first Gothic church of any size or importance in America. It has a fine tower and is dignified and simple in its lines. It lacks adequate chancel space, but this is not irremediable; the parish owns property at the rear which could ultimately be used to extend the present sanctuary. Christ Church is in the down-town district of Hartford and so its parochial needs are not increasing and would not suffer from its being used to fill a larger sphere. The subject has, very naturally, aroused local discussion and an interest outside Church limits.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Seventy-fifth Annual Convention of the Diocese

THE SEVENTY-FIFTH annual convention of the diocese of Indianapolis will be held in the Cathedral, Indianapolis, on Thursday, May 9th.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Generous Gift to the Diocese—Resigns as President of the Woman's Auxiliary—Notes

A GENEROUS layman, who desires that his name be withheld, has given to the Bishop \$1,000 towards paying the \$5,500 indebtedness resting upon the diocese. The donor expressed the wish that this gift would encourage the diocese to make a strong effort to clear up the entire amount. Much progress has been made in this direction by the financial secretary, the Rev. J. M. Maxon, with the assistance of the Rev. C. E. Crusoe of Corbin, Ky. This effort is to be continued until every communicant in the diocese has been reached.

MISS MARY E. HARRISON, after sixteen years of devoted service (a period covering the entire history of the diocese of Lexington), has resigned the office of president of the diocesan branch of the Woman's Auxiliary. This action is taken because of long and serious illness. The Bishop has insisted that Miss Harrison accept the title of president *emeritus*, which, though entirely honorary, will still link her to the cause she loves. Miss Kate Seudder of Trinity parish, Covington, Ky., has been appointed Miss Harrison's successor.

THE BISHOP has been delivering his illustrated lecture on "The Achievements of the Diocese of Lexington" in several of the par-

ishes and missions. By invitation of the Guild of St. Andrew's Church, Louisville, Ky. (the Bishop's old parish), Bishop Burton recently went to that city with his lecture. It aroused great interest, especially in the educational and missionary enterprises of the Church in the mountains of Eastern Kentucky.

THE CONGREGATION of Calvary Church, Ashland, Ky. (the Rev. J. H. Gibbons, rector), has paid the interest and \$2,000 on the original rectory debt of \$5,000. The vestry have arranged to carry the remaining indebtedness of \$3,000 in the local Building and Loan Association, paying \$30 a month until the whole amount is paid. They have also made a considerable increase in the rector's salary during the same period. The offerings of the Sunday school is increasing in numbers and is doing good work.

THE AGENT of the Sunday School Advent Offering reports a total of \$223.60 from the Sunday schools of the diocese. By action of the Cathedral Chapter this offering is to be used for scholarships in St. John's Collegiate Institute at Corbin, Ky.

THE EASTER offerings together with other special donations at Trinity Church, Covington, Ky., amounted to over \$1,500. This sum is sufficient to pay off all obligations of the parish and to wipe out an accumulated indebtedness of several years' standing. The Easter offering at Christ Church Cathedral, Lexington (the Very Rev. W. T. Capers, dean), amounted to \$1,000. It was for general parochial purposes. More than \$30,000 is now in hand for the erection of a parish house. The Dean and vestry hope to have the work of building begun sometime during the summer.

THE SEVENTEENTH annual council of the diocese of Lexington will meet in St. Mary's Church, Middlesboro, Ky., on Tuesday, May 14th.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Improvements to be Made at Christ Church, Baltimore—Rectory at Westminster is Sold—Notes of Interest.

ACCORDING to a plan outlined by the vestry, the interior of Christ Church, Baltimore, and its chapel adjoining, will be extensively improved during the coming summer. The plan is to give the church a Gothic interior of great dignity and beauty. This work will start immediately. The present decorations will be removed from the walls, the plaster of which will then be scored in stone courses and treated with Caen stone paint or cement; a similar treatment will be given the walls of the vestibule; the chancel will be paved with English encaustic tiles; the baptistery, organ chamber, aisles, and other portions of the church floor not covered by pews will be paved with marble mosaic tiles in ecclesiastical patterns; the present wooden chancel steps will be replaced with stone ones, extending the full width of the chancel arch; the present iron supports of the roof will be encased with clustered columns of Caen stone cement, topped by foliated Gothic capitals. The present transept gallery will be removed so as to open up the transept and show the possibilities of its fine windows for treatment as memorials. The heating system of the church will be thoroughly renovated and a complete new system of electric lighting will be installed.

THE AUTHORITIES of Ascension Church, Westminster, Carroll County, have sold its rectory and expect shortly to build a new one, corresponding in style with the beautiful church, on a lot which is the property of the parish, adjoining the churchyard.

AMONG the distinguished medical scientists and other delegates from many coun-

tries who are participating in the seventh International Congress on Tuberculosis now being held in Rome, Italy, is Dr. Henry Barton Jacobs, a prominent Churchman of Baltimore and a member of the vestry of Grace and St. Peter's Church.

MANY improvements in the churches and church properties in the diocese are to be undertaken in the near future. A tower and vestibule are to be added to Emmanuel Church, Belair, Harford County, in accordance with the original plans of the church, and the Easter offering was devoted to this purpose.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop

Lectures Under Auspices of the Church Union—
Missionary Meeting at Trinity Church, Boston

THE FIRST of a series of four lectures under the auspices of the Massachusetts Church Union was held on the afternoon of Sunday, April 21st, at Christ Church, Cambridge. These lectures are on "Aspects of Unity," and the first one was by Dean Vernon of St. Luke's Cathedral, Portland, Me., whose specific topic was "Unity and the Church of Rome." This same lecture was repeated that same evening at All Saints' Church, Ashmont. The second lecture on April 28th will be by the Rev. Elliot White of Newark, N. J., on "Unity Within the Anglican Communion," and it will be (as will the last two), given first at the Cambridge parish and then at Ashmont. The third on May 5th will be on "Unity and the Eastern Orthodox Church," by the Rev. H. C. Dana of Providence, R. I., and the fourth on May 12th on "Unity and Protestantism," by the Rev. Father Officer, O.H.C.

AT THE missionary meeting at Trinity Church, Boston, on Wednesday, April 24th, always a feature of the Diocesan Convention, Bishop Lawrence was the presiding officer, and one of the speakers was Bishop Edward M. Parker of New Hampshire. Others who spoke were the Rev. M. S. Barnwell of St. Andrew's Church, New Bedford, and the Rev. W. D. McClane of St. Bartholomew's Church, Cambridge, both of whom told interestingly of the mission work in their respective fields.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Oldest Parish Observes Anniversary—Sons of St. George Attend Service at Fort Wayne—
Easter Offering at Hammond

ST. PAUL'S PARISH, Mishawaka, the oldest parish in the diocese, observed its seventy-fifth anniversary on Sunday and Monday, April 21st and 22nd. The Bishop of the diocese will be present throughout the celebration, and a luncheon for the visiting clergy will be served on Monday. In the evening there will be a reception and addresses.

AT FORT WAYNE, the Sons of St. George attended service at Trinity Church on Sunday evening, April 21st, the Sunday preceding St. George's Day, and a special sermon was preached by the rector. There are many English people in the parish, and St. George's Day is duly celebrated.

ST. PAUL'S CHURCH, Hammond (the Rev. C. A. Smith, rector), had a parish offering of \$400 and a Sunday school offering for missions of \$53 on Easter Day.

MINNESOTA

S. C. EDSALL, D.D., Bishop

Successful Mission Held at St. James' Church, Marshall

THE REV. C. EDGAR HAUPT has been holding an eight-day mission at St. James' Church, Marshall, of which the Rev. W. A. Dennis is priest in charge. Marshall is one

of those towns where the Church has suffered by death and removals to such an extent that it is impossible to do more than hold occasional services, but where there is a substantial stone church and much that is worth maintaining. The mission has been well received, and promises to bear permanent fruit.

NEWARK

EDWIN S. LINES, D.D., Bishop

Will Erect Memorial to Former Newark Rector—
Easter Day in Paterson Church—Meeting of
Jersey City Archdeaconry

AT A RECENT meeting of the board of trustees of the Church of the Holy Innocents, the rector called to the remembrance of the board the recent death of the Rev. John Sword, for many years the loved and honored pastor of the parish, and suggested that some fitting and lasting memorial to his memory be added to the church edifice. It was thereupon suggested that a committee be appointed to solicit funds for this purpose, not only from the present communicants of the parish, but from all those who could be reached, who had been associated with the Church of the Holy Innocents during the pastorate of Father Sword. The nature of the memorial will be determined later as soon as the committee ascertains about how much money can be realized for this purpose.

AT ST. PAUL'S church, Paterson, N. J. (the Rev. D. Stuart Hamilton, rector), there were eleven hundred communicants present and receiving on Easter Day. The offerings were \$5,000.

TUESDAY, May 7th, is the new date for the meeting of the Archdeaconry of Jersey City. The afternoon session will be held in Holy Trinity Church, Hillsdale; the evening service and sermon in Grace Chapel, Westwood, N. J.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Meeting of the Diocesan Church Club—Last Service Held in Kittanning Church—Notes of Interest

ON SATURDAY night, at the Hotel Schenley, the Church Club of the diocese of Pitts-

burgh held a dinner. The speakers were Hon. Ulysses L. Marvin of the United States Court at Cleveland, president of the National Conference of Church Clubs, who had as his subject, "Judge-made Law from the Viewpoint of a Jurist," and the Rev. W. M. Groton, D.D., Dean of the Philadelphia Divinity School, who handled the same subject from the "Viewpoint of an Ecclesiastic." The toastmaster was Mr. Edward T. Dravo.

ON THE EVENING of Easter Day the Bishop of the diocese preached at the closing service held in St. Paul's Church, Kittanning, Pa. The church building is being demolished, and on the same site there is to be erected during the summer a handsome stone edifice, at a cost of \$45,000, almost all of which is already in hand. Services during the time of rebuilding will be held in the commodious parish house. The church is in charge of the Rev. W. E. H. Neiler.

AT THE April meeting of the Clerical Union at St. Peter's parish house, Pittsburgh, the Rev. C. A. Thomas of Canonsburg read a paper on "The Atonement."

THE QUARTERLY meeting of the Pittsburgh Assembly of the Brotherhood of St. Andrew took place in St. Peter's parish house, on Thursday evening, when the address was made by Mr. Frank Orr Johnson, who has lately come into the Church from the ministry of the Presbyterian communion, and is assisting the rector of St. Peter's.

THE REV. G. C. M. BRATENAHLE, D.D., secretary of the Third Missionary Department, is making a three weeks' visit to the diocese, and is speaking in the various parishes and missions on Sundays and week-days, in behalf of the general missionary work of the Church. He began his work on Thursday evening, in the Church of the Incarnation, Knoxville.

THE LAST week in April was well filled with meetings of missionary organizations. The diocesan missionary board met on the 23rd, the Woman's Auxiliary and the Junior Auxiliary held their semi-annual meetings from the 25th to the 27th, the Church League of the Baptized and a mass meeting on the evening of St. Mark's Day, the 25th, and on Sunday, the 28th, there is to be a grand

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Sunday school rally, in Calvary Church, at which time the Sunday schools of the diocese will present the contributions from their Lenten mite boxes.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

St. Timothy's Church, Columbia, Acquires New Site

A REAL ESTATE transaction that means much in the religious circles of Columbia, has just been perfected by the congregation of St. Timothy's Church, whereby it acquired a very desirable lot with a frontage of eighty-two feet on Calhoun street and one hundred and fifty-eight feet on Lincoln street, which has upon it an eight-room dwelling, and a small tenant house. It is the purpose of the congregation to dispose of its present location on the north side of Calhoun street, nearly opposite the new one, and remove the present church building to the rear of the new lot facing Lincoln street. This building will be converted into a parish house and Sunday school room after the new church, which it is planned to build, is erected.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

New \$12,000 Church to be Erected in Cincinnati

THE VESTRY of the Church of the Good Shepherd, Cincinnati (the Rev. Francis H. Richey, rector), have requested their architects to draw plans for a new church to cost about \$12,000. The present frame building is much overcrowded. It is proposed to construct the new church of stucco to harmonize with the parish house.

CANADA

News from the Various Dioceses

Diocese of Huron.

News of the appointment of the new rural dean of the county of Oxford by Bishop Williams, came April 10th. He is the Rev. R. M. J. Perkins, and is said to be the youngest rural dean in the diocese.—THE PARISH of Memorial Church, London, vacant by the resignation of the Rev. Dyson Hague, to take a position in Toronto, has been filled by the appointment of the Rev. R. W. Norwood, assistant at Trinity Church, Montreal, to the position of rector. Mr. Norwood will begin his work in the parish in June.—AMONGST the interesting matter brought before the March meeting of the rural deanery of Essex, was a review of a book, *Central Churchmanship*, by the Bishop of Sodor and Man. It is expected that the Deanery Sunday School Conference will take place May 14th. The Dominion organizing secretary will take part.

Diocese of Montreal.

THERE were unusually good attendances in the city churches on Easter Day and in some cases there was a larger number of communicants than has been shown by any previous record. This was the case at the Church of St. James the Apostle, where nearly 1,000 participated. Bishop Farthing preached at Christ Church Cathedral on Easter Day to an immense congregation, on "Personal Immortality." The Easter offerings at St. Martin's Church amounted to \$1,000.—A BEAUTIFUL CROSS, three feet six inches in height, was presented to Christ Church Cathedral by Mr. and Mrs. Lachlan Gibb. Bishop Farthing received and dedicated it at morning service.—THE NEW St. Philip's Church at Montreal West, was dedicated by the Bishop on the Wednesday after Easter.

Diocese of Moosonee.

AT THE celebration of the anniversary of the opening of St. John's Church, Chapeau,

April 1st, an address of great regret at his departure was presented to Archdeacon Renison. The Archdeacon has given fourteen years of faithful service under three Bishops, in the northern part of the diocese, and he will be much missed. He goes to be rector of the Church of the Ascension, Hamilton.—THE FIFTH diocesan annual meeting of the Woman's Auxiliary was held at Chapeau. There are two branches in that town, St. John's No. 1, and St. John's No. 2.

Diocese of Columbia.

IT HAS been finally decided that the new Christ Church Cathedral at Victoria, will occupy the same site as the old one. This was the conclusion reached by an almost unanimous resolution passed at a meeting in the end of March. The new Bishop, the Rt. Rev. Dr. Roper, was present. That the building of the new Cathedral shall be proceeded with as soon as possible, was also decided.

Diocese of Toronto.

VERY LARGE numbers made their Easter Communion in all the city churches while the numbers attending all the services on Easter Day were exceptionally large. Quite a number of the churches had children's services in the afternoon.—A WINDOW has been placed in St. James' Cathedral, Toronto, in memory of the late Bishop Dumoulin of Niagara. The Bishop was for fifteen years rector of the Cathedral.—THE OFFERINGS on Easter Day in St. Alban's Cathedral were the

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A teacher in a Terre Haute public school joins in the chorus:

"Teaching is a business which requires a great deal of brain and nerve force. Unless this force is renewed as fast as expended the teacher is exhausted before the close of the year. Many resort to stimulating tonics for relief.

"For 3 years I struggled against almost complete exhaustion, getting what relief I could from doctors' tonics. Then in the spring of 1903 I had an attack of la grippe and malaria which left me too weak to continue my work. Medicine failed to give me any relief, a change of climate failed. I thought I should never be able to go back in school again.

"I ate enough food (the ordinary meals—white bread, vegetables, etc.), but was hungry after meals.

"I happened at this time to read an article giving the experience of another teacher who had been helped by Grape-Nuts food. I decided to try Grape-Nuts and cream, as an experiment. It was a delightful experience, and continues so for a year and a half of constant use.

"First, I noticed that I was not hungry after meals.

"In a few days that tired feeling left me, and I felt fresh and bright, instead of dull and sleepy.

"In three months, more than my usual strength returned, and I had gained 15 pounds in weight.

"I finished the year's work without any kind of tonics—was not absent from duty even half a day.

"Am still in the best of health, with all who know me wondering at the improvement.

"I tell them all, 'Try Grape-Nuts!'" Name given by Postum Co., Battle Creek, Mich. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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By the publication of the volume of Teachers' Helps for "Bible Lessons on Christian Duty," this series is now completed. Like the rest of the series the matter for this latest volume was sketched out by the late Professor Hayes, who had published all the others and had written about half of the present volume before his death. The latter has since been completed by Dr. Hayes' close friend, the Rev. John Mitchell Page, and the complete series is therefore before the Sunday School workers of the Church, as follows:

Bible Lessons on the Creed: Outline for Pupils.

A text to be learned, a scriptural passage to be read, a lesson to be written out. 44 lessons. Price, 5 cents each. Postage 10 cents per dozen.

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A book of 200 pages for the teacher, in which there are ample helps for every lesson in the foregoing. Cloth, 75 cents each. Postage 8 cents.

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How we worked out a plan of Bible Lessons on Faith, Duty, and Worship, at St. Mark's, Washington. By Charles H. Hayes, D.D., late Professor of Christian Apologetics, General Theological Seminary. A pamphlet of practical suggestions for Sunday School Workers. Price, 5 cents. Postage 1 cent.

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This series of lessons is the outcome of practical experience, having been in use (at first in manuscript) for many years. The method has been worked out with the cooperation of trained teachers, with the aim of making it not only sound in principle but also available for the average teacher and pupil. The home work is simple and practical, and the results from it have been unusually encouraging. The subjects taught are those of first importance, Christian Faith and Duty, and in treating them, the needs of children about eleven to fifteen years of age have been carefully kept in mind. Above all, these lessons do not present abstract principles as such, although they are so arranged as to emphasize the fundamental truths, but each lesson deals with one or more passages of Scripture, carefully chosen. Scholarly accuracy in the treatment of these passages has been sought, more than will be evident upon a cursory examination; and at the same time the needs of children and of teachers have been considered above everything else, plain language has been used, and each lesson has been arranged with the thought always in mind that it is meant to be taught.

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largest on record. Bishop Sweeny preached at the morning service.

Diocese of Caledonia.

BISHOP DU VERNET has been taking the duty for the Rev. T. J. Marsh, for some time. Mr. Marsh has been recruiting in California after a severe illness. The contracts for building the new St. Andrew's Church, at Prince Rupert, are given out.—THE Rev. George Mackay has been appointed to do pioneer work on the Grand Trunk Railway line, Bulmely Valley. Mr. Mackay, who is a Canadian and was at one time Archdeacon of Alberta, has been at work in the diocese of South Dakota for the last twelve years.

Diocese of Ottawa.

VERY GREAT regret was felt at a recent meeting of the diocesan executive of the Woman's Auxiliary, when the announcement was made of the definite resignation of their first president, Mrs. Tilton, who may be said to be the founder of the Woman's Auxiliary in Canada. The announcement was received in silence, the silence that falls on those who are too deeply moved for speech, after in brave, cheerful words Mrs. Tilton said that her health and her seventy-five years warned her that the time had come for her to step aside and leave the guidance of the Auxiliary to younger, stronger hands.

Diocese of Ontario.

A RESOLUTION was brought forward at the Easter Monday vestry meeting of St. George's Cathedral, Kingston, that the tenure of office of Churchwardens should in future be limited to two years.—A NEW organ is to be procured for St. Paul's Church, Kingston.—THE REV. CANON BOGERT, rector of St. John's Church, Belleville, announced his resignation at the Easter vestry meeting. His decision has been made on account of ill health. He has been rector of the parish for over twenty-five years.—THE REPORTS from the various Easter parish meetings in the diocese are very satisfactory. Increased contributions to missions and improvements to Church property are frequently noted.—ST. THOMAS' CHURCH is to have a parish house.

Diocese of Niagara.

MUCH regret was expressed at the Easter vestry meeting of the Church of the Ascension, Hamilton, at the severance of Canon Wade, retiring rector from the parish which he has served for twenty years. The new rector, the Ven. Archdeacon Renison from the diocese of Moosonee, was present.—A NEW schoolhouse is to be built in the parish of St. Luke's, Hamilton.—THE NEW organ for St. Phillips Church will be soon installed.—THE REPORTS given at the vestry meeting of Christ Church Cathedral, Hamilton, were the best in its history.

Diocese of Toronto.

THAT THE NEW St. Paul's Church, Toronto, will be ready for use by October next, was the report of the building committee, and the new organ, said to be the finest in Canada, will be completed in September.—IN ST. THOMAS' CHURCH, the offerings during the year for missionary and other Church work, show an increase of over \$1,000.—A NEW church and rectory for the parish of Grace Church, Toronto, is to be erected, costing \$60,000.—It is expected that during the present year quite as many as twelve new churches will be completed in Toronto.—AT THE Easter meetings a number of the city congregations decided to increase the stipends of their rectors. The offerings for missions and for parish work have also increased.—THE NEW church of St. Mary the Virgin, Toronto, is to be commenced at once, the mortgage on the present building having been paid during the past year.—THE NEW parish hall of St. John's, Bowmanville, was dedicated by Bishop Sweeny

on April 10th. The building is a fine one and well suited in all its equipment to the needs of the parish.—VARIOUS committees met in Toronto on the Friday after Easter to organize and make preparation for the Church Congress which is to meet in Toronto in 1914.—A NUMBER of beautiful gifts to the Church of St. Matthias, Toronto, were dedicated by the assistant Bishop, the Rt. Rev. Dr. Reeve, on April 10th. Among the gifts were new oak choir stalls from the Parish Guild. Provost Macklem of Trinity preached.

Diocese of Ottawa.

A NUMBER of the parish meetings were adjourned to a later date than Easter Monday, but reports read on that day were very encouraging. St. Alban's enters on the new year free from debt.—ST. BARNABAS' Church, has had one of the most successful years in its history. The present rector the Rev. J. E. Revington Jones, has resigned, and his successor, the Rev. W. H. Bayley from Omaha, Nebraska, takes up his work in the parish in the beginning of May.—THE SALARY of the rector of Trinity Church, Cornwall, has been increased and the debt on the rectory paid off.

THE ART OF SKIPPING

ONE RESULT obtainable by the constant and systematic use of books is the power to wrest the secret of their value out of much which is accessory and comparatively unimportant to the mind experienced in similar lines of thought. There are many books which must be read leisurely and gratefully for pure enjoyment's sake or for their power of inspiration; but there are many others that contain, compressed in a few pages, sometimes even in a single sentence, the heart of gold, to which all the rest is introduction or corollary. It is quite possible for some people, too, to read sentences as others read words, following the thought with no painful attention to detail. Anybody who is not just learning to spell can catch the meaning of a long word quite as quickly as a short one. The significance of the word "incomprehensibility," for instance, is imprinted on the mind as readily as a word of four letters, and in the same way a sentence may flash its meaning to the brain with little more delay than does a single word.

A man who can see at a glance whether or not a book has an especial word for him has an immense advantage over one who must read laboriously and conscientiously, fearing to miss the message he is seeking or the argument which the writer has worked out and carefully elaborated. We have known men whose instinct in this respect seemed infallible, to whom the important passage seemed to be a very magnet, drawing the hand to open at the right page, the eye to fall on the right paragraph with no preliminaries of search. This intuition of selection seems marvellous indeed to one who does not possess it; and yet it is not uncommon, and its practical value has been often tested.

It would be a good thing were such faculty of selection more fully developed in other lines also. The art of skipping is no mean accomplishment in this busy world, where there are only seven days in the week and where the common assertion that there are twenty-four hours in a day is continually disproved by actual experience. Many people are trying to do one thing so exclusively as to miss all sense of proportionate values. They seem trying to spell out every word and read every line in the great book of life, and so take things forever in detail, beginning at the paragraph first opened to them. Each trifle absorbs their attention and assumes

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magnified importance, but they never discover the relation of these trifles to the great world around them nor the significance of experiences not their own. They occupy themselves forever with the little things, never combining their words into sentences that follow the line of some universal thought. The words are necessary, the single sentences are also necessary; but, if we study them only for their own sake, disregarding the great purpose running through them all and binding them coherently together, life is over before we have grasped the idea of what it is all about.

Most of us have to learn the judicious art of skipping by stern experience, and then practice it vigorously. We face the fact that many opportunities must go unheeded, many good books must be left unread. There are many interesting people we have no time to know as we would like, many philanthropic claims asserting themselves which we cannot answer. The conscientious worker who has never learned to say "No"; the woman who has acquired the lecture habit, and goes to clubs that other people may do her intellectual work for her; the busy man who lengthens his day at both ends, that he may add a few thousands to his increasing bank account—all need to study the art of skipping, the secret of taking the important things, and serenely letting the rest go.

To separate wisely the unimportant affairs of life from those that are permanently valuable, this is indeed the art of living, the art which we spend our lives trying to master. Our years are a succession of opportunities offered and choices made. It is worse than useless to murmur because we cannot grasp all the gifts the gods provide, and turn them all to our individual use. If we choose wisely, they grow in value; but the worst of mistakes is that of wasting life in the vain endeavor to grasp all its good, and thus failing to hold even the blessings most rightfully our own.—*The Christian Register.*

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"A peach that is spotted will never be potted."

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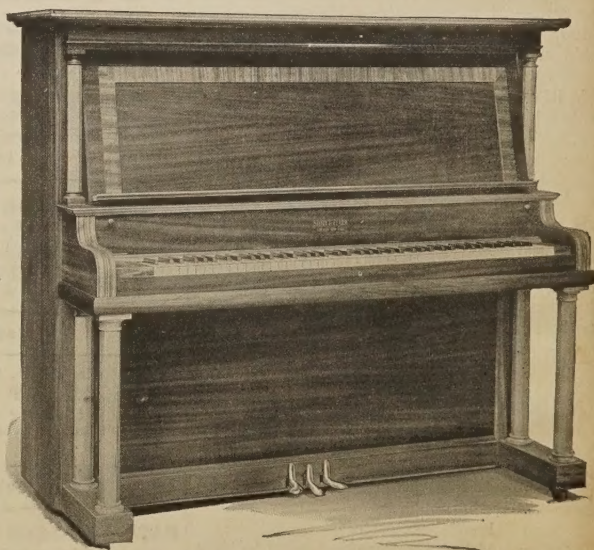
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